PREPARING FOR THE WORLD'S WORK

ISAAC DOUGHTON

CHARLES SCRIBNER'S SONS

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PREPARING FOR THE WORLD'S WORK

A TEXT-BOOK IN PREVOCATIONAL CIVICS

BY

ISAAC DOUGHTON

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"A man is born to spend every particle of strength that God Almighty has given him, in doing the work he finds he is fit for; to stand up to it to the last breath of life, and to do his best."

—CARLYLE.

CHARLES SCRIBNER'S SONS

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THREE WORTHY REPRESENTATIVES
OF AMERICA'S
CITIZENS OF PROMISE

PREFACE

Some time ago the author began collaborating with a committee in the preparation of a syllabus for civic education in the elementary schools of Pennsylvania. In the final work of the committee he undertook to organize the specific work of the sixth grade. The lack of texts for this grade, especially from the point of view taken by the committee, suggested the preparation of the present text. It follows the above-named syllabus in a measure, but is written so as to be usable with or without following the Pennsylvania course.

The book is intended as an introduction to the study and choice of vocations. It has been written primarily for boys and girls of the sixth grade; but it may be used, if desired, in the seventh grade, in the exploratory work of junior high schools, and in continuation schools. This has become a critical period in the American public school. Here we find the first real break in a relatively smooth course of school life. The large amount of retardation and the opportunities for legal employment cause a serious elimination in the sixth and seventh grades; and the children who then enter remunerative employment have had no opportunity to study the work of the world and their relation to it. One practical working aim of the schools of a democracy should be to keep every child in attendance as long as it is possible to increase his usefulness and hap-

piness through the process of education. At every point where the temptation is strong to leave school we should foil the sirens' power by the Orphean music of the advantages of and the responsibility for continued education. To find one's best place for service, and to become fitted to give one's best service, are the greatest civic responsibilities of American youth. This is a proper goal for civic education in the sixth or seventh grade.

The author acknowledges his deep indebtedness to Doctor J. Lynn Barnard, director of social studies for Pennsylvania, whose interest and assistance have been unstinted and invaluable, and who has given the manuscript a careful and critical reading; to Doctor John M. Brewer, director of the Bureau of Vocational Guidance, Harvard University, who has also given the manuscript a careful reading; and to Superintendent Sidney V. Rowland and Miss Emily S. Patterson of Radnor Township, Pennsylvania, fellow committee-members, whose share in the final result is larger than either is willing to admit. To these and to many other fellow workers in the field of education who have freely given time to discuss the work as it has developed, and have greatly assisted in keeping it in line with its main purpose, the author expresses his obligation for any merit the book may contain.

Phœnixville, Pa.

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SUGGESTIONS TO TEACHERS

The objectives of this book may be summed up as follows:

1. Men and women all over the world are helping one another to secure the things that are necessary for happy living. This is the World's Work.
2. Each man and woman can be successful and happy only by finding that kind of work for which he or she is best fitted.
3. Since each person does only a small part of the work that is done, people must co-operate in every kind of work, and in every phase of life.
4. The law-abiding citizen in a democracy is merely one who has learned to play the game of life according to the rules.
5. The highest civic duties of every man and woman are (*a*) to find that part of the World's Work for which he or she is best-fitted; (*b*) to become thoroughly educated, in order to do the best work possible; and (*c*) to play the game of life hard, but always to play it fair.

The key to the best method of using the book is indicated in the title given to the topics that follow each chapter — "Things to Do and Talk About." There is little good likely to come from the usual memory-recitation plan of study. The subject of civics is eminently one to talk over and relate to the every-day experiences of the

boys and girls. From the discussion of the material in this book they should be led out to translate their own experience into civic thinking. Hence, there should be abundant discussion, using the material of the book as a basis and guiding plan.

The highway along which the work should proceed may be indicated by the great realizations of Service, Dependence upon Service, Mutual Interdependence, Co-operation, and Individual Responsibility. The purpose should always be to make real these great ideals in terms of the experience of boys and girls, not of adults. Teachers should not be alarmed by the fear that, unless the children learn now all about their government, they will never learn. Civic facts learned in the sixth grade have no magic power that causes them to be retained when other facts are forgotten. When we think clearly we know that it is not facts, but impressions, attitudes, ideals, motives, and habits that abide. It is much more interesting and much more economical to endeavor to achieve these abiding results through the children's own experiences than through the experiences of adults.

The first chapter strikes the key-note of the book. Children *are* citizens. They enjoy many privileges and have many responsibilities as children. They should be led to understand that whenever privileges are limited it is for the common welfare; and that even then they are limited only because a majority of the people desire these limitations. They should be led to realize, too, that every privilege carries a corresponding responsibility; every right is balanced by a corresponding duty.

Much is made of committee investigations and reports. It will economize time and effort, and aid greatly in developing power to carry responsibility if individuals and groups are given specific assignments to investigate and report to the class. In each case the assignment should be very definite and clear. In most communities manufacturers, merchants, and farmers will be glad to meet committees of children who know precisely what they want and why they want it. Teachers should always make careful arrangements beforehand. Sometimes a child can interview his father, brother, or sister and report to the class. If a committee is detailed to interview some merchant, manufacturer, worker, or farmer, or to investigate some process, it should be given very specific instructions as to what to ask or look for, to arrive promptly at the appointed time, and to leave promptly at the end of the time allotted.

The topics at the ends of the chapters are suggestive of others that the teachers should add as the experiences of the children and the life of the community make possible. Each teacher must be trusted to localize the work and relate it to the life of the community.

No apology need be made for seeming to trespass in the field of geography. In the great expanse of knowledge, our boundaries are purely artificial and really do not divide at all except in our own minds. Facts do not occur as geographical facts; conditions do not prevail as civic conditions. We classify them as such to suit our convenience in studying them. The nature of this work requires a close correlation with geography, especially with what is com-

monly regarded as commercial geography. Civics and geography should be tied together wherever necessary to bring out the importance of the World's Work, and the great problem of human relations.

Always emphasize the people who do the work more than the processes of the work itself. The street-cleaner is more important than street-cleaning, the miner than mining, and the artisan in any line of work than his product. Men and women not matter, life not things, should receive the emphasis.

How much time should be given to the subject of civics? As much as possible, of course. Certainly not less than one hour per week. That will not be enough to cover all the work outlined in this book. Two hours a week should be given if at all possible. Relatively less time should be spent upon Chapters I to VIII inclusive than upon Chapters IX to XVII. The latter group deal with the actual citizenship of the boys and girls. The work should be scheduled well ahead to make sure that too much time is not being spent upon the discussions of the earlier chapters.

This book is not a book in vocational guidance specifically. The author believes that the sixth grade is much too early to fix vocational choices. For those who continue school there will be opportunity later; for those who leave school at the end of or in the sixth grade, continuation schools, where provided, will give opportunity for specific guidance in the choice of vocations. The sixth grade, however, is not too early to fix the two fundamental principles of right vocational choice; namely, (*a*) that every individual can be happy and successful only when

he does the work for which he is best adapted; and (*b*) that every individual should remain in school as long as possible and work hard while there, in order that he may not only find his best work, but may also do his best in the field of his choice.

The illustrations of the text should be freely supplemented by others from various sources. Post-cards, magazine illustrations, illustrations from geographies and other books, as well as lantern-slides and films, where available, will greatly help. Illustrations should always emphasize the people at work, not the work itself. Encourage the children to bring illustrations of their own to add to the supply which the teacher may have.

Finally, it is of the utmost importance that before attempting to teach this book, the teacher should have a clear idea of the scope of the entire work. As soon as possible, read the book through carefully. It will not be possible to plan wisely and progressively without a general idea of the content of the entire course as it is developed here.

WORK

Let me but do my work from day to day,
In field or forest, at the desk or loom,
In roaring market-place or tranquil room;
Let me but find it in my heart to say,
When vagrant wishes beckon me astray,
"This is my work; my blessing, not my doom;
Of all who live, I am the one by whom
This work can best be done in the right way."

Then shall I see it not too great, nor small,
To suit my spirit and to prove my powers;
Then shall I cheerful greet the laboring hours,
And cheerful turn, when the long shadows fall
At eventide, to play and love and rest,
Because I know for me my work is best.

—Henry van Dyke.

I pity no man because he has to work. . . . I envy the man who has a work worth doing and does it well.—Theodore Roosevelt.

Be strong by choosing wisely what to do; be strong by doing well what you have chosen.—Sarah Osgood.

I know what pleasure is, for I have done good work.

—R. L. Stevenson.

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"I Want You"

PREPARING FOR THE WORLD'S WORK

CHAPTER I

HOW OLD IS UNCLE SAM?

Uncle Sam as People Usually See Him. — How old is Uncle Sam? The answer to this question is not so easy as it first seems, because many people do not know who Uncle Sam really is. Do you know? If some one should ask you to describe him, how would you do it? No doubt you would describe him as a tall, lanky old gentleman, dressed in striped trousers, blue swallow-tailed coat, and a high hat decorated with stars. Probably you would also add a beard and long hair. Such a picture of him appears facing this page. It was made to represent him during the Great War. Here he seems to have a very stern and serious face. His eyes look right into yours and his finger points straight at you. He seems to say earnestly, "I WANT YOU!" This is the way he appears to most people.

The Real Uncle Sam. — But in real life Uncle Sam hardly ever looks like the pictures which we usually see of him. Sometimes in parades and other celebrations he is fond of dressing up in his holiday clothes. But in real, every-day life he is just like common, ordinary folks, just like you

and me. For Uncle Sam is only an imaginary figure which stands for **US,** that is, the people of the United States. Boys and girls have usually thought of him as representing their fathers and mothers; or, at any rate, only those people who are old enough to vote. But this is not true. He really represents all the people, old and young, who belong to this large family which we call the United States. The members of this family we call citizens, and Uncle Sam stands for the citizens of the United States.

Boys and Girls Are Citizens. — He therefore may stand for you as well as for the adults of your community, for boys and girls may become citizens of our country long before they are old enough to vote. Let us see how this is true.

The Fourteenth Amendment to the Constitution of our country says: "All persons born or naturalized in the United States, and subject to the jurisdiction thereof, are citizens of the United States and of the State wherein they reside." There are several hard words in that sentence, but its meaning is very simple. If you were born in this country you are a native-born citizen, no matter how old you are. Adults who were born in other countries may become citizens of this country by doing certain things that are required by the laws regarding citizenship. They are then called naturalized citizens. Before they become naturalized, such people are called aliens. When a man becomes a naturalized citizen of our country, his wife and all of his children who are at that time under twenty-one years of age also become citizens of our country.

So you see that probably each of you is a citizen of the United States now. Uncle Sam stands for you as he does for other citizens. So Uncle Sam is really just as old as you are, for you are Uncle Sam. Even as a boy or girl you have an important part in the work of making ours a greater and better country; and, of course, as a good citizen you should want to play this part well. So for a little while we are going to study about some of your rights and duties as citizens of this great country.

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NATURALIZATION BUREAU, WHERE ADULTS WHO WERE BORN IN OTHER COUNTRIES TAKE THE OATH OF ALLEGIANCE AND BECOME CITIZENS OF THIS COUNTRY

The Rights of Citizens. — As citizens of the United States you have a great many rights. Of course, it is necessary for you to wait several more years before you can have all of them. You must be twenty-one years of age, for example, before you can vote; and then, in some States, you can vote only if you pay taxes. You cannot be a member of Congress before the age of twenty-five; nor of the Senate before the age of thirty. You cannot be Presi-

dent of the United States before the age of thirty-five; and even at that age you cannot be President unless you were born within the United States.

Thus many of the rights of citizenship are held back until you are older and wiser. But you should understand that there are many rights for you to enjoy now. Some of these we are going to study about in this book. This study will help you to understand how good a country this is, and how much it does for you.

The Duties of Citizens. — But as good citizens you are not so anxious to know what your country does for you as you are to know what you can do for your country. For citizens have duties as well as rights. This is especially true in a country like ours where the people have so many rights. This country does not belong to a king or emperor; it does not belong even to our President. This is your country and my country. That is why we like to sing "America." And when we sing it, we should emphasize that first word and say:

"*My* country, 'tis of thee,
Sweet land of liberty,
Of thee I sing."

You should remember, however, that this country of ours cannot be great and good unless every one of us helps to make it great and good. It is not only the President of our country, and the Congress, and the Governor of your State, and the Mayor of your city, and the officials of your town or township who carry all the duties of the nation.

Each man and woman and each boy and girl has important duties also; and when we do our duty we help to make our country greater and better.

The Purpose of this Book. — The purpose of this book is to help you to understand some of your rights and duties as citizens of this great country. From this study you should become a better citizen and help to make a greater and better country. We shall study how men and women work together in the world to do the many things that are necessary to make life happy. This we shall call the "World's Work." Some day you will want to do an important part of this work. As you study this book you will learn about the many different kinds of work which men and women do, so that you may later on in life decide upon the kind of work which you can do best. You will find that it is very important for you to become as thoroughly educated as possible in order to do your part of the World's Work well. If you realize that you are now a citizen of the United States, and that this is your country, you will want to begin at once to be as good and as useful a citizen as you can.

How Old Is Uncle Sam? — So it is not hard to find Uncle Sam's age, after all, is it? If some one should ask you the question, "How old is Uncle Sam?" just square your shoulders, hold your head high, and proudly answer: "He is just as old as I am, for I am Uncle Sam." This simply means that you are now a citizen of the United

States, or will be as soon as you can; and that you will try your best to be the right kind of citizen.

THINGS TO DO AND TALK ABOUT

NOTE TO THE TEACHER:—Discussion of many of these topics and investigations will be more effectively and speedily carried on if they are assigned to individuals or small committees of the class, rather than to the class as a whole. The development of responsibility through investigating in behalf of the class will in itself be excellent training in democracy. This plan should be followed wherever possible throughout the book.

1. Describe the costume of some one who represented Uncle Sam in a pageant or parade that you have seen.

2. Make a collection of cartoons of Uncle Sam from newspapers and magazines. Do you think that they truly represent him? Why or why not?

3. Find how Uncle Sam got his name. Encyclopædias and many school histories contain this information.

4. How many boys and girls of your class were born in America? How many were born in other countries?

5. How many of the boys and girls who were born in America have fathers and mothers who were also born in America? How many of the fathers and mothers were born in other countries?

6. In the same way find how many of the boys and girls of your class have American-born grandfathers and grandmothers, and how many have foreign-born grandfathers and grandmothers.

7. Trace back the ancestors of your class until you find the countries of Europe from which all these ancestors came. Locate these countries on the map.

8. Find out why your parents or grandparents came to this country.

9. How many of the members of your class have parents who have been naturalized? Some of these members might ask their fathers to tell what they were required to do before they could become naturalized citizens, and report to the class.

10. According to the Fourteenth Amendment to the Constitution,

may a Chinaman be an American citizen? May a Chinaman become naturalized?

11. In what ways have immigrants benefited our country by coming to it?

12. Read "Makers of Our Flag," by Franklin K. Lane. Most collections of patriotic literature contain this excellent selection.

CHAPTER II

HOW PEOPLE HELP US IN OUR OWN COMMUNITY

The Part of Mother and Father in Doing the World's Work. — Did you ever stop to think how much your mother does for you? Most of the time we do not think about this. We just go along day after day eating our meals, sleeping in our clean beds, and wearing out our clothes, without thinking that for all these things our mothers must work and plan all the time.

But perhaps one day mother was not able to get things started in the morning, and you may have had to get along without her. How different the house seemed! The food did not taste right, and nobody seemed to know where to look for the things you needed. Everything went wrong, and it was hard to keep from asking mother how to do this, or where to find that, or when to do something else. Then you began to understand that you could not live very well without the help and care that your mother gives you. The work which our mothers do is a very important part of the World's Work. All the work of our farms and factories, our mills and our mines, our schools and our churches would be of very little value if it were not for the work which our mothers do in our homes.

Mother cannot help us alone. While she is busy at home father is busy in the mill, in the mine, at the office,

or on the farm. He may work in a store, or on the railroad, or in some one of a great many other different kinds of work. In this way he earns the money that is necessary to provide food, clothing, shelter, and many other things for his family. He, too, is doing part of the World's Work, and he is helping to care for you.

How Others Help Our Parents. — There are many other people besides mother and father who help to satisfy your needs. You may think that you could live all alone by yourself, as Robinson Crusoe did on an island, and have nobody to help you. But you know that Robinson Crusoe saved a great deal of food and other materials from the wreck of his ship, and he could not have lived very long if he had not done so. In this way he was really helped by many people who had prepared these things and had filled the ship with them, even though they lived far away from his island home. And you could not live very long entirely by yourself, for many people must help you all the time.

Helping to Provide Food. — Think, for example, how other people must help your mother to supply your food. In the towns and cities, before most boys and girls are awake in the morning, some milkman has been leaving bottles of fresh milk on the door-steps of their homes, and it is not necessary for each family to keep its own cow. The baker probably stops at your home daily with fresh bread. The grocer and butcher bring food into your home or keep a large supply at their stores so that mother may send you for butter, meat, or vegetables at any time. For

this reason she does not need to keep a large supply in the house, and she can provide a greater variety of food for you. Perhaps not far from your home is a dealer in fruit who keeps on hand always a large supply of fresh fruit and nuts for people who may need them. Even in country villages there are stores where men and women are busy supplying the food which people in the neighborhood need and cannot supply for themselves.

Milkman Leaving Milk at the Door-Step of a City Home Before Most Boys and Girls Are Awake in the Morning

So you see that before your mother could prepare that good dinner for you the milkman and the baker and the grocer and the butcher and the fruit-seller probably all have helped her. And as you eat the food which she has prepared you are really being helped by a large number of men and women who do not live in the same house with you.

Helping to Provide Clothing. — It also requires a great many people to provide your clothing. Your mother or some one in the family may do the patching and darning and sewing of buttons. She may even make your dresses, if you are a girl, or your blouses, if you are a boy; although

she may ask a dressmaker to do this work for her. In either case, however, she uses materials that she bought at the dry-goods store not far from your home; and this dry-goods merchant always keeps on hand a large stock of these materials for mothers to use.

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THE GROCER KEEPS A LARGE SUPPLY OF FOOD AT HIS STORE THAT ONE MAY SEND FOR AT ANY TIME

Most of our suits, overcoats, and shoes are now made in large factories. In the towns and villages, however, as well as in the cities, merchants must carry in their stores a large assortment of suits and coats and shoes from which people may choose what they need and like. As you sit in the store you notice the high shelves and tables filled with many styles and sizes so as to satisfy all who come to buy.

Thus you can easily see that mother and father could not clothe you very well if many others did not help them. The merchant, the dressmaker and the tailor, the shoe-dealer and the shoemaker are all helping the parents of your neighborhood to keep themselves and their children properly clothed. While they do not live in the same house with you, they are like members of your family because they do so much to help you.

Helping to Provide Shelter. — The third of our great needs is shelter, and here again your parents need the help of others. It is not very likely that your father built the house in which you live. Even if he helped to build it, many others must have had a share in the work. When there is a leak in the roof or a broken water-pipe, your father probably does not try to repair it himself, but sends for a plumber. If he wants to make an extension to the house or to repair a window or a door, he sends for a carpenter. There are other men in every town, such as painters and plasterers and electricians, all of whom are ready to help in making our homes more comfortable and cheerful.

All of these people are helping you. Even if your parents do not own your home but rent it, they pay for these improvements and repairs as part of the rent. These men are, therefore, helping your parents to provide a better home for you. So in order to provide proper shelter for their families our mothers and fathers must have the help of many others in the community.

Helping in Your Education. — There are helpers for your education also. From the time that you were a baby, your parents have been guiding you as you have been learning one thing after another. They were your first teachers. After a few years you learned so fast, and there was so much for you to learn, that they found it very much wiser to send you to school. Here there are men and women who give all their time to this important work and have become specially prepared for it. Your parents still in-

struct you, but they know that there are many things which they cannot teach you so well as your teachers. Thus your teachers are helping your parents to make you happy and useful; and they, too, are doing an important part of the World's Work.

There are others who help your parents in another part

Boy Scouts on a Hiking Expedition
One of the organizations which help in your education as a citizen.

of your education. Most families are connected with some church. The pastor or rector of your church is one of the best friends you can have. He shows you what is the right kind of life to live, and he helps you to understand what is your duty to God and to others. Your Sunday-school teacher is another good friend. So is your Scoutmaster or Captain or your Camp-Fire Leader, if you are old enough to join either of these organizations. All of these people desire to work with your parents to help you

grow up as a clean, useful, intelligent, and happy citizen of your community.

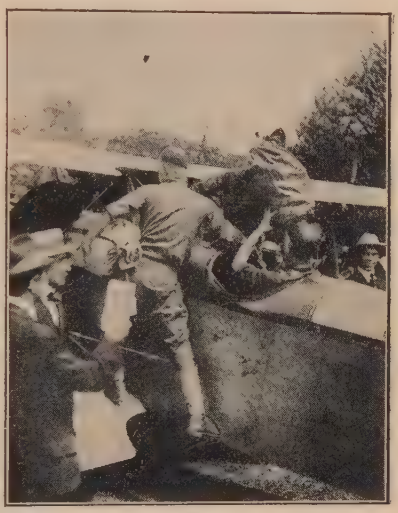
Other Helpers. — There are many others who come to your home to help your parents satisfy your needs. The doctor and the nurse help to keep you well. The coalman helps to heat your house and to cook your food. The iceman helps to prevent your food from spoiling. The postman carries the mail to your door or to your box at the roadside, so that you do not need to go to the post-office for it. The laundryman or the washwoman helps to keep your clothing clean. A servant may help your mother all the time, or she may come in to help a few hours each week. All of these are really your helpers.

THE FIREMEN ARE ALWAYS READY NO MATTER HOW SERIOUS OR SMALL THE FIRE MAY BE

Then there are some who help you without coming into your homes. The firemen are always ready no matter how serious or small the fire may be; and our homes would not be very safe for us if they did not help us care for them. In the small towns and villages, volunteer fire-companies are organized. These men are not paid for what they do. In the cities, however, the firemen are paid regular salaries, because they must give all of their time to this important

work. In case of fire in the rural districts, the firemen from the near-by towns will rush out with their apparatus to help protect the property of the farmers.

The policemen and the constables help you by preventing the people from breaking the laws and by compelling them to regard the rights of other people. If it were not for the policemen and constables we should find that many more people would steal and damage property than now. The men who clean and repair our streets and roads, the ash and garbage collectors, the lamplighters and cleaners are all helping you in one way or another.



In Some Parts of the Country Mail Is Now Carried Over Long Distances by Aeroplane

Doing the World's Work for You. — It is very important for you to understand that all the work which is done by the people mentioned in this chapter helps in some way to make your life more happy and useful. Of course, no one of them does his work entirely for you and for you alone. Even your mother and father work for each other and for your brothers and sisters, as well as for you. But all this work is done *by* people *for* people. You can see and

understand this best if you see clearly how men and women are working together to satisfy your needs.

If you lived upon a lonely island somewhere, as Crusoe did, with no other living soul to help you, don't you think you would be very miserable? Long ago a great man, St. Paul, wrote these words: "No man liveth unto himself." He meant just what you have come to understand from this chapter: that we are all doing things for one another. Don't you feel, since so many people are doing things to help you, that you want to do an important part of the World's Work and to be of real service in the world? In the later chapters of this book we shall study many of the ways in which you can do this.

THINGS TO DO AND TALK ABOUT

1. Make a list of all the things, big and little, that your mother did for you yesterday during the whole day.

2. Make a list that will include everybody who did anything for you yesterday.

3. You probably pass some kind of store on your way to school. In what way does the owner of that store serve the people of that neighborhood? If he did not have a store there, what would the people have to do?

4. Suppose there were no stores of any kind in your community. What difference would it make in the way people lived?

5. Make a list of all the different people who were needed to build your school, such as carpenters, bricklayers, electricians, etc.

6. Make a similar list of the people who helped to build your house.

7. Make a list of all the people who help in any way in your education.

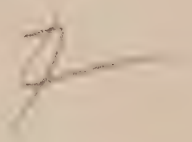
8. How many doctors are there in your ward, or in your town, or in the town near your home?

9. Have you read "Robinson Crusoe"? If not, your teacher will

give some of you the story to read and to tell to the class. Do you think you would like to live like that?

10. Do you know of any one in your neighborhood who lives alone? Can such a person live entirely by himself? Who must help?

11. How many things can you do entirely by yourself without having others help you directly or indirectly?



CHAPTER III

OUR HELPERS IN OTHER COMMUNITIES

Our Helpers from Outside. — You have learned that many men and women in your community who do not live in the same house with you must help your parents to provide the things that you need. In this chapter you will study how it is necessary for other men and women in other communities to help you also. Some of them live near by, others live far away, and most of them you never see. But your mother and father and all your other helpers in your home community could not do very much for you without the help of others outside.

How People Lived in Walled Cities. — You can best see how much people in other communities do for you if you imagine that a high wall were built around your own community. All important towns and cities had such walls many years ago. People were not so orderly and civilized then as they are now, and there was always danger that robbers and enemies might attack. So people lived, for the most part, in cities and towns around which they built high, strong walls. There is a picture of one of these walls facing this page. Notice the heavy gates. These gates were closed every evening at sunset, and no one was allowed to enter after they were closed unless he could explain clearly why he was late. People who worked outside the city

From a photograph, Elmendorf. *Copyright, Ewing Galloway*

THE WALL AT OLD CHESTER, ENGLAND

walls on the surrounding farms, and travellers in their journeys from one city to another, always hastened to get inside the gates before they were closed for the night.

Promptly at sunrise, however, the gates were opened again. All day long people passed in and out with food supplies, building materials, and many other things that the city needed, or with many things that had been made for the people of other cities. It was always necessary to have the gates open during the day, for the people within these walled cities could not have lived very long if they had been cut off entirely from the people outside.

Attacks Upon Ancient Cities. — Sometimes these people were cut off entirely from the people outside. You have very likely read stories in the Bible or in other books that told how enemies attacked these cities. They would surround a city with soldiers and prevent any one from entering or leaving it. This kind of attack is called a siege. How long the people could hold out depended upon how much food they had before the enemy came, or how soon a helping army could come from the outside. In the Siege of Paris by the Prussians, in 1870, the French people held out for five months. During the last few weeks of the siege thousands died of starvation, and those who lived were willing to eat all kinds of animals for food. At last the French had to surrender and the Prussian army entered the famous city.

The Siege of a Modern City. — Cities are not built now with high walls about them. But imagine, if you can,

that your community is surrounded by a large army. Suppose every railroad and every other road is carefully guarded. No food can be brought in, and no coal or other materials for your factories; and the things that these mills and factories make cannot be shipped away. How long

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FIFTH AVENUE, NEW YORK CITY, DURING THE SNOW-STORM OF FEBRUARY, 1920

Left—A tractor snow-plough, which is used in clearing city streets.

do you think the people of your community could hold out before they would have to surrender?

We all hope that none of our communities will ever be attacked by that kind of enemy. They are frequently attacked, however, in other ways. In February, 1920, for example, the whole northeastern section of our country was buried beneath the worst snow-storm of many years. Railroads and other roads were completely blocked for several days. In our large cities and even in our small

towns there was much suffering, because food and fuel became scarce. In the rural villages and on the farms men could not send out the milk and other farm products, or get from the towns the food and other things that they needed. It was really like a siege. Did your community suffer?

We recently had another experience very much like this one. In April, 1920, there was a great railroad strike in our country. The men who worked on the railroads had asked for higher pay; and when it was refused a large number of them quit work at once. Almost no freight-trains and very few passenger-trains could be run for several weeks. Children could not get enough milk, and grocers, fruit-sellers, and butchers could not get other food supplies. Mills and factories could not get coal and other materials, and they could not ship the things they had made. Thus thousands of people were thrown out of work, and other thousands who worked in the cities and lived outside could not get to their work. People were happy when the strike was over and the trains were run as usual.

How People in Other Communities Help You. — These experiences show clearly how people in other communities help to satisfy your needs. Your parents would not want to have a high fence built around your house, and to say they would have nothing more to do with other people in your community. And you would not want to have a high wall built around your community, and to say you would never have anything to do with people in other communities. These people do so much for you that you could not get along without them.

In order to understand how people in other communities help you, visit your grocer. Here you will see baskets of fruits and vegetables. Some probably came from farmers who live not far away; some came from a near-by county or State; and some from a distant State or even from a distant country. The shelves are loaded with cans and bottles of various kinds. Notice the labels upon them showing where they were prepared. How far away from your home are these places? In this store you will also find sugar, rice, spices, tea, coffee, cocoa, and many other articles of food that were grown in other States or perhaps in other countries half-way round the earth.

In the same way you can ask the butcher and baker and fruit-seller where they get their supplies. Ask the shoe-dealer, the lumber merchant, the coal-dealer, and your other helpers where they get for you the things which they supply. All of this you may have learned in your study of geography; but it is well for you to think of these facts again so that you may understand how people in other parts of the world are doing many things to help you.

Thus you can easily see that if you lived within a walled city, and if the gates were never opened to allow people from the outside to come in to help you or to send things that you need, you could not be any more happy than if you were Robinson Crusoe, all alone on an island, far off in the sea.

The Kinds of Help that We Need. — In order to bring to you the things you need people must do many different kinds of work. We can, however, group these kinds of

work into a few large classes. Take such a simple thing as your pencil-eraser. This contains much rubber. Now rubber-trees grow in a narrow belt about 250 miles north and south of the equator. This is very well called the earth's "rubber belt." Some people must collect the juice of the rubber-tree in Brazil, or in Africa, or in India, and send it to the factories where it can be made into erasers. Some of these erasers must then be sent to the dealers in school supplies from whom you or your school purchased them. The same story can be told about your rubber overshoes or about the tires for your automobile.

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NATIVE TAPPING A RUBBER-TREE ON A PLANTATION AT BUITENZORG, JAVA

In your pencil-eraser, your overshoes, and your automobile tires you can see three great kinds of work that must be done. In the first place, some people must produce the raw materials. Then these raw materials must be made into things which people can use. And finally the raw materials must be carried from the places where they are produced to the places where they can be manufactured into things which people use, and the manufactured articles must be carried

to the people who will use them. Let us study each of these kinds of work more fully.

How People Help in Producing Raw Materials. — Our study of geography teaches us that there are many millions of people all over the world busy getting things from the earth. This is one kind of production. The most important of these people is the farmer, for he is growing food, without which we cannot live. Another important man is the miner, who digs coal and ore from the earth; another is the lumberman, who cuts down the trees for lumber and paper; another is the fisherman, who catches fish for food; and the planter, who raises cotton or flax or silk for clothing; and even the savage in the jungles of Africa, who gathers the juice of the rubber-tree to keep our feet dry and to rub out our mistakes. All of these people are producing materials for other people to use.

The things that people produce from the earth we call raw materials. This means that the materials are not yet ready for use. Some fruits, of course, may be eaten without doing anything except to pick them, and coal may be burned as it is taken from the earth and cleaned; but nearly everything else must be changed in some way before people can use it.

How People Help in Manufacturing. — The work of changing raw materials into something that people can use we call manufacturing. Many millions of people all over the world are doing this important work. Your

mother's kitchen is really a place where your meals are manufactured; for she takes the raw materials of meat and vegetables and flour and makes them into tasty and nourishing foods for you. Her sewing-room is a place where

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A Manufacturing Centre of Cleveland, Ohio

Most of our manufacturing is done in large mills and factories.

she manufactures some of your clothing. These are simple examples of manufacturing.

Most of our manufacturing, however, is now done in large mills and factories, where many men and women, by the help of wonderful machines, are changing the raw materials of the earth into things that people need and can use. The articles that are made in these mills and factories we call finished products. Sometimes the finished product of one mill is the raw material of another. For example,

thread or yarn is the finished product of the spinning mill, but it is the raw material of the weaving mill where it is woven into cloth; this cloth is then the raw material of the clothing factory, where it is made into garments. Think

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THE GREAT WATER-POWER PLANT AT NIAGARA FALLS

Niagara Falls generate electricity for an area of 25,000 square miles.

of the many things in your school, in your home, and in your community that have been manufactured. You can easily see that many people in many places have been doing work upon them before you can have the use of them.

How People Help in Transportation. — In order that you may be able to use things that are not found near your own community, some one must carry these things to you. This we call transportation. All the rubber of Brazil or of

India would not keep your feet dry or rub out a single mistake for you, if some one did not bring the rubber to the manufacturer and from the manufacturer to you. So there are many people in the world who do the important work of transporting people and goods.

THE COOLIE OF CHINA TRANSPORTS PEOPLE OR GOODS ON HIS BACK

The kinds of transportation, as you know, are many. The coolie of China may transport people and goods on his back; the ocean steamship may transport people and goods over thousands of miles of sea; and the express-trains and freight-trains and auto-trucks may carry people and goods rapidly over the land. But everywhere the work must be done by people. No matter what work is done, it must be done *by* people and *for* people.

The World at Work for You. — So you can see that all over the world people must work together to provide the simple things that you need. Of course, the things that you need and use are only a small part of all the things that are produced and manufactured. But you could not have

Courtesy of the N. Y. Central Lines

THE OCEAN STEAMSHIP TRANSPORTS PEOPLE AND GOODS OVER THOUSANDS OF MILES OF SEA; AND THE FREIGHT-TRAIN AND AUTO-TRUCK CARRY GOODS RAPIDLY OVER THE LAND

your small part of them if people did not work together to do the World's Work. No matter how big or how small your community may be, no matter if you live in the city or in the country, you must have the help of very many people all over the world if you want to live a happy life. Indeed, you must have their help if you want to live at all.

THINGS TO DO AND TALK ABOUT

1. Has your community ever been cut off from other communities by a storm or a flood or some other cause? If so, what was the effect upon the people of the community?

2. Send a committee from the class to a near-by grocer to find where he obtains the food and other things which he sells. He probably can tell you where they find these supplies in other countries. Examine the shelves and make a list of the towns and cities where food supplies are bottled and canned as shown by the labels. Locate these places on the map. From how many States do they come? Are there any from foreign countries? By what routes must they travel to reach this store?

3. Send similar committees to the butcher, to the shoe-dealer, to the fruit-seller, to the lumber merchant, etc.

4. Locate the "rubber belt" on the map.

5. Make a list of the tools or machines that your father and mother use about the house or farm. Locate the places where people manufactured them.

6. Make a list of ten articles in your schoolroom and locate the cities where people manufactured them.

7. Think of the bread and butter which you ate for breakfast. What materials were needed to make this food for you? Do you know what communities supplied these materials?

8. Name some things for which your community depends upon your neighboring communities. Name some things for which these communities depend upon yours.

9. Is there anything for which your community depends entirely upon some other community near you? Is there anything for which other communities depend entirely upon yours?

10. Make a list of the chief products of your State. Does your State produce anything that is produced in no other State, or only in a few other States?

11. Which of the kinds of help mentioned in this chapter does your community supply?

12. Write letters as a class to the dealer in school supplies who furnished the paper and pencils for your school asking him to tell where these supplies were produced or manufactured. The best letter should be chosen and sent in behalf of the class.

CHAPTER IV

HOW COMMUNITIES CO-OPERATE

What a Community Is. — In this chapter we shall study how the communities of the world co-operate or work together to share with one another the raw materials and the manufactured products which they have. You should learn first just what a community is. Here is a good definition which you will find useful in your further study of Civics:

> A community is a *group of people* who live or work in the *same locality*, who have *common interests*, and who are governed by *common rules or laws*.

You will notice that there are four important items in this definition. A community is, first of all, a group of people. A forest or a jungle is a community only if people live there. Then, this group of people must have a place where they live or work together. Further, they must be interested in the same things. And finally, they must be governed by the same rules or laws.

You belong to several communities. The first is your family. Then the families of your neighborhood form a larger community. The town or city in which you live, or a group of farms in the same valley form a community. So does your county, your State, and our nation. And, of

course, the largest community of all is the world. Other communities to which you belong are your class and your school, your Sunday-school class, your church, your Scout troop, your Camp-Fire, and the Junior Red Cross. In fact, any group of boys and girls or other people who live or work in the same locality and who have common interests and common rules or laws is a community. In our study of Civics we usually think of the community as a group of people in the same neighborhood. Sometimes we think of the community as the neighborhood itself; but then we must always think of the people in it.

The Kinds of Communities. — We may divide these communities in several different ways. The two most common divisions are urban and rural communities. By urban communities we mean towns and cities or parts of towns and cities. By rural communities we mean small villages and farming communities. The urban communities sometimes have small towns or villages close to them that are not rural. Most of the people who live there work in the towns and cities, but prefer to live outside. These are suburban communities and are briefly called suburbs. In making the census of our country in 1920 every community that contained a population of 2,500 or more was called an urban community, and every one that contained fewer than 2,500 people was called a rural community. The population of our country in that year was just about equally divided between the two types of communities. We cannot, however, draw a sharp line between these two types; they are only convenient ways to tell them apart.

We often name communities by the kind of work that is carried on by most of the people in them. Some are agricultural communities; and some are lumbering, manufacturing, or mining communities. There are some communities where there is little business of any kind car-

A Native Village in Africa

The savage does not need much. He wears only the simplest clothing, his shelter is of the rudest kind, and he is satisfied with the few materials that he can find in his own locality.

ried on except in a few small stores; for most of the people work in the mills, stores, and offices of the towns and cities. These we call residential communities. You can see that in every case the names given for the kinds of communities show in some way the kind of life the people live or the work they do. What type of community is yours?

Why People in These Communities Have So Many Needs. — The work that people do in all the world is done

to help supply what the world needs. The people of civilized communities need many more things than the people of savage communities, for civilization increases man's needs. For example, in the rainy parts of hot countries the savage does not need much. He wears only the sim-

A Home in a Residential Community

The civilized man wishes and needs many materials that cannot be found near his home, but must be brought from other parts of the world.

plest clothing, if he wears any; and he gets his food wherever he can with very little work. His shelter is of the rudest kind. And if his food should play out he has very little property to carry from one place to another where food is more plentiful. The savage does not care for books, pianos, phonographs, telephones, automobiles, or many other things that we are familiar with and need. As soon as people in these countries become civilized they begin to want better food and clothing, permanent shelter, and many other advantages. They soon find that it is better

to have permanent homes and to have the good things of other countries brought to them than to wander over the land in search of a few things.

People have learned in this way to use many articles which have become necessities but which their ancestors probably never knew anything about. You can still remember how hard it was to get sugar during the war. Each family was limited to a half-pound a week for each person. The price went up from six or seven cents a pound to more than twenty-five cents, and sugar was hard to get even at that price. You remember, too, how hard it was to get along without it. But it is not very long ago since people began using sugar. The people of the time of Columbus knew nothing about it. They used honey or fruit juices or saps for sweetening.

We might tell a similar story regarding potatoes, rubber, aluminum, coal, gasoline, and many other articles. For many centuries men did not know about these things; then they learned ways to use them, and soon found that they could not get along without them. The savage is satisfied with the few materials that he can find in his own locality. The civilized man wishes and needs many materials that cannot be found near his home, but must be brought from other parts of the world. Thus you can see that the more civilized we are the more needs we have.

How Communities Serve One Another. — As soon as men want some things which other people have they realize that they have some things which other people want. So people begin to exchange with one another. People are

everywhere doing work for one another. In your own home are father and mother and perhaps other children besides you; and in some homes there are aged grandparents and other relations. These are all helping one another in some way. Very few men and women are working entirely for themselves. When people are doing things for others we say that they are giving service. Service really means that people and communities are doing for others what the others cannot do for themselves. It is service that makes men different from mere animals.

Sometimes service is one-sided and the people who give it do not expect to be paid for it. You know how our country has been asked to contribute millions of dollars for the naked and starving people of Europe and Asia, where the Great War has caused such terrible losses and suffering. The Junior Red Cross has given wonderful service to the suffering children of these countries. Awful famines have been caused in India and China by the failures of the crops, and our country has sent many ship-loads of food to help the starving people of these countries. But we do not expect to be paid for this service. We do it because civilized people cannot see others suffer and not help them if it is at all possible.

Most of the world's service, however, is done for people who are able and willing to do something in return. Every group of people is expected to do something in return for the service that other groups give to it. When communities can no longer do a fair share of the world's service they soon decline and finally die. We say that such communities have become abandoned. Sometimes farms are aban-

doned or whole villages or parts of cities. A community must serve other communities if it is to prosper.

Sharing Raw Materials. — In order that we may see how communities serve one another let us see how they share the raw materials which people need. There are really no products which are evenly distributed over the earth. The salmon in the grocery nearly all comes from or near the northwestern States and Alaska. Oranges come from the warm States and apples from the temperate States. Three-fourths of the coffee that we use comes from Brazil; most of our tea from Japan and China; and most of our cocoa from the West Indies. Cotton grows in the warm countries and wool in cold countries. Nearly all our hard coal comes from six counties in northeastern Pennsylvania and a large part of our iron from the region of the Great Lakes.

In this way we might make a long list of the materials that can be found only in some parts of the earth and must be shared with communities in other parts that do not have them. What materials are produced in large quantities in or near the community in which you live?

Sharing Manufactured Goods. — Communities must also serve one another by sharing manufactured products. Some communities are well situated for manufacturing in large quantities, even though they may produce very little of the materials that they use. As an illustration, about half of all the iron manufacturing of the United States is done in the single State of Pennsylvania. The great centre

of this industry is Pittsburgh. We must remember, however, that the iron ore which Pennsylvania now uses comes chiefly from Michigan, Wisconsin, and Minnesota; the coal comes from Ohio and West Virginia as well as from Pennsylvania; and many other materials come from other States and some from other countries.

In your study of geography you have learned that the greatest flour-milling city is Minneapolis, Minn.; that the greatest silk-manufacturing city is Paterson, N. J.; that the greatest paper-mills are at Holyoke, Mass.; and that the greatest shoe-manufacturing city is Brockton, Mass. The slate for your blackboards probably came from Slatington or from Bangor in Pennsylvania. Grand Rapids, Mich., is a great furniture-manufacturing city; and Detroit in the same State is the greatest automobile-manufacturing city in the world. A very large part of the world's locomotives are made in Philadelphia, Pa. Nearly 90 per cent of all the dried fruit of the United States comes from Southern California; and a great deal of our sea-fish is salted, dried, or canned at Gloucester, Mass. You can easily add to this list many other cities and sections of the country that are noted for some special kind of manufacturing. All communities cannot make these things, but by serving one another they can all use them.

Interdependence of Communities. — We have seen that no community can get along entirely by itself. Every community has some part to do in supplying what people need and want to use. In this way all communities depend upon one another. It is not hard for us to see this. The

blockade of German ports by the Allies had very much to do with the defeat of Germany; for the people of Germany suffered a great deal because they could not get food and raw materials and some manufactured goods from other countries. These other countries suffered also, because

An American-Made Bridge in India.

they could not get the dyes, fertilizers, and other materials for which they had been depending upon Germany. This dependence of nations and communities upon one another we call interdependence.

The Rough Life of the Frontier. — It is because communities are interdependent that they must co-operate. You can understand better how communities co-operate if you study how they begin to grow. In your study of history you have read stories of how the people lived in the central and western parts of our country when these sec-

tions were first settled. These parts were then called the frontier. A man would take his family and all his belongings far into the wilderness, many miles from where other people were living, and would establish a new home. There he began to develop a farm.

You remember that each family at first lived entirely by itself and had to get along as best it could. The mother and the girls attended to the household duties, which included cleaning, cooking, preserving, canning, spinning, weaving, and sewing. All the clothing was made at home from materials that were grown or raised on the farm. This they called "homespun." The father and the older boys worked in the fields. They planted and harvested the crops, cared for the cattle, hewed the timber, and mined the minerals, if they had any that they needed. All the building and repairing they did by themselves. In this way every family worked for itself alone.

A Frontier Cabin

Each family at first lived entirely by itself and had to get along as best it could.

There was no advantage then in raising more food than the family needed over the winter, or in weaving more cloth than it needed for clothing, or in hewing more timber than it needed for lumber and fuel. But you remember that even then it was a hard enough life. Everybody, even the children, had to work hard from sunrise to sunset. There were no comforts or pleasures; parents had very little time

to help their children to become educated; "homespun" was coarse and clumsy; and the food consisted only of what could be grown or captured on or near the farm. Would you care to give up your advantages for that kind of life?

How Families Co-operated. — So long as other families did not follow that one into the wilderness there was nobody to help it, and nobody whom that family could help. After a while, however, other families came into the same locality, and they began to do things for one another. Perhaps all the men would work together one day to cut enough timber for all the families, while some of the women would spin and others weave or sew. Pretty soon it would be found that some of the men could do some things better than the others, and they would do these things for all while the others would do other things for all. In this way each person would make or produce as much as he could of certain things and trade with his friends and neighbors. What each person produced above his needs we call his surplus. The families in the same neighborhood would help one another by exchanging their surplus products. But even then each family could enjoy only what could be found in that locality.

After roads were built and many people followed into the wilderness, towns and cities began to grow. The people who lived in these towns and cities could not raise enough food or find the other materials that they could use. So the people on the frontier sent some of their surplus products for these town and city people to use; and they re-

ceived in return some things which these people could make or which they could bring from other parts of the world. In this way the families on the frontier began to get many materials which they could not find near their home. Very few farmers' wives make "homespun" to-day anywhere in our country; and nearly every farmer produces much more of a few things than he and his family can use, in order that he may trade his surplus for some other things that he and his family can use and enjoy, but which he cannot produce or make. In this way co-operation has made life easier and happier for all.

How People Co-operate To-day. — When the people in two neighboring communities help one another in this way they all can enjoy the good things of both communities. So when the people in several communities, or in a whole country, or in the whole world, help one another, they are able to share and enjoy many more things than if each family or community lived or worked alone. Your mother can put upon the table for dinner food that came from many different parts of the world only because the people of the world are co-operating. Every community of the world, whether it is a city or village or farm, is producing a great surplus of some things for which it is adapted. This surplus it exchanges for a part of the surplus products of other communities. New England, for example, produces a great surplus of boots and shoes, cotton goods, firearms, jewelry, marble, fish, and many other products. These she exchanges for wheat from North and South Dakota, coal from Pennsylvania, iron from Minnesota,

cotton from Georgia and Alabama, hides and meat from Texas and Argentina, oranges from Florida and California, tea and rice from India, and coffee and rubber from Brazil. Your own community is exchanging its surplus for a share of the many things that you need from all over the world.

The Division of Labor. — These facts are not given for you to memorize. They will help you to see that the work which men and women do is divided up among a great many communities. As you think of the examples just given, and of many more that will occur to you, it will be easy for you to see that one principle determines the kind of work which each community does. It is this: *Each community does that part of the World's Work for which it is best adapted.* This we call the division of labor. Since we study in geography the conditions which make it necessary to divide up this work among a great many communities, we call this the geographical division of labor.

You can easily see why it is necessary to divide up the work that men and women do and why they must co-operate. Differences in resources and climate make communities suited for different kinds of work, and they must work together for one another if they want to have all the good and necessary things of the world. And this is the only way in which we may have them.

Co-operating to Help One Another. — Thus you can see that we are able to enjoy so many good things to-day only because people all over the world are co-operating.

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PUBLIC SQUARE, CLEVELAND, OHIO

All the business of the world is done by the co-operation of people.

Whether it is in producing food and raw materials or in manufacturing the things that people need, every community is doing that kind of work which it can do best. And every community produces or manufactures much more of its products than it can use because it must share the surplus of these products with other communities. In this way it can use and enjoy the products of these communities as well as its own. All the business of the world is done by the co-operation of people who want to share their surplus products in order to satisfy their needs and desires. By this co-operation we are all helping one another.

THINGS TO DO AND TALK ABOUT

1. Make a list of all the communities to which you belong.

2. Show how the members of your class have some common interests that the members of other classes do not have. Show how your class and the other classes have common interests because you belong to the same school.

3. Show how the people of a city or town and the people of the near-by rural communities have common interests.

4. Is your neighborhood community urban, suburban, or rural? Is it increasing or decreasing in population? Can you explain the increase or decrease? Perhaps your father or some other citizen will help you to find the explanation.

5. Is there an abandoned village or farm or factory near your home? If so, find why it was abandoned.

6. Make a list of the principal industries of your city or town. If you live in a large city make also a list of the principal industries in your ward.

7. In what kind of business or industry do the members of your family work? Is it a necessary business or industry? Why or why not?

8. What effect would it have upon the people of your community if the principal industry were to stop? What effect would it have upon other communities?

9. Why did the largest industry in your community begin in its present location? Do the same reasons hold to keep it there?

10. About four-fifths of all the pencils made in America are made within a radius of about five miles of City Hall in New York City. It takes about thirty-five different materials from various parts of the world to make these pencils. Write to one of the large pencil companies for information about these materials and how they are brought to New York.

11. What advantages do you have over the boys and girls of colonial days in our country? Did they have any advantages over you?

12. Find how the pioneers had to live in the very early days in your own community.

CHAPTER V

ORGANIZING FOR BETTER SERVICE

Value of Organized Co-operation. — In our study of the community we found that the most important part of the definition is the phrase "a group of people." We shall find in this chapter that all the World's Work is done by groups of people of one kind or another. This is what we mean when we say that it is organized. Groups of people work together, when their work is closely similar or closely related. But we must remember that all organization is for the purpose of doing the work better; that is, of giving better service. Let us study about some of the ways in which the work which men and women do is organized.

A good place to start is with the work which you do. Nearly every day you have some experience that shows the value of organized co-operation. For example, you have frequently gone to the store for some things that your mother needed. One day, as you were going for a loaf of bread, one of your neighbors asked you to bring her a loaf, too. And often, while you are running errands for your mother, you find it very easy to do things for your neighbors at the same time. This is a simple example of organized service.

In "Things to Do and Talk About" it has been suggested that you divide your class into committees for gath-

ering information about your community. It would take a great deal of time for each member to gather all the information that you needed; and it would be very annoying to the men in the mills and offices to answer over and over the same questions. So it was suggested that one group gather one kind of information for the whole class, and that other groups gather other kinds of information in the same way. The groups then shared their information with one another in the class. This is a good example of organized co-operation or organized service. You will find that this is the way in which men and women organize all their service.

Serving Milk to the Cities. — It will help us to understand the value of thorough and careful organization if we study a few good examples. A very good one is the collection of milk from the farms and its distribution in the towns and cities. Nearly every farmer produces a large surplus of milk. Sometimes the farmers will take their surplus milk to the near-by towns and distribute it to their own customers. Most farmers, however, sell the milk at low rates to dealers, who distribute it to the people at higher rates. There may be several farmers in the same neighborhood who take milk to town every day. This takes each man away from his farm for several hours each day. So they may agree together to have one man take in a large load daily. He will collect the milk from the several farms in the morning and distribute the empty cans in the evening. In this way the other men can spend the day at work on the farm.

It takes the milk of a great many farms to supply our large cities; and the farms near the city cannot supply enough. So the milk must be brought sometimes from a great distance. Philadelphia, for example, gets some of its milk from over 200 miles away. If the farmers had to

FARMERS DELIVERING MILK AT ONE OF THE DAIRIES BELONGING TO A LARGE DEALER

go all the way in to the city they could do very little all day but carry milk; and if the dealers had to go all the way out to the farms to get the milk they would have no time to deliver it to their customers. Besides, it might spoil in warm weather before it could be delivered, and it would be very expensive. So the farmers and the dealers find that it is better for them to organize and co-operate. The dealers arrange to have big trucks or special trains run at definite times. The farmers deliver their milk to some point along the highway or to the railroad-station, where it is quickly loaded on the truck or train, and where the empty cans are left for the farmers. In the cities the dealers receive the milk and have it bottled and delivered to their customers.

THE PASTEURIZING OF MILK IN ONE OF THE LARGE DAIRIES

This work is done scientifically and insures milk free from all impurities.

The dealers find that by working together they can give the people better service. They can get the milk more quickly, they can keep it cleaner, and they can sell it more cheaply than if every one worked separately. Then they find that the best way to work together is to organize companies. This requires that each shall invest a certain sum of money so that the right kind of equipment can be bought. They then divide up the work among a great many helpers, so that each one does a certain part of it. But all must work together so well that there is no hitch or delay anywhere. In this way it is possible to bring milk from farms

LOADING MILK WHICH HAS BEEN PASTEURIZED AND BOTTLED AT THE DAIRY, FOR TRANSPORTATION TO THE CITY, WHERE IT IS DISTRIBUTED TO THE CUSTOMER

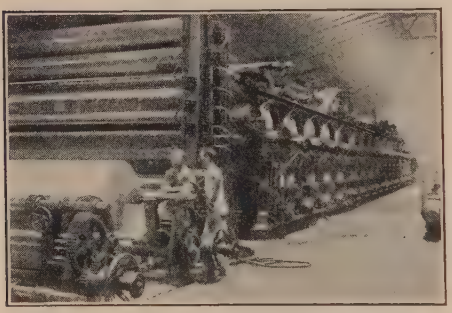
that are many miles away, and to keep it cool and sweet and clean until a driver leaves the bottle on the door-step before breakfast each day. This example shows clearly how organization gives better service.

A Big City "Department Store"

The Chain Stores. — The chain store is another example of how organization gives better service. You have frequently heard people speak of buying things at the wholesale price. Perhaps your father or mother has bought things in large quantities in order to get them at a lower price. They were really buying at wholesale. Your grocer buys at the wholesale price. That simply means that he buys at a lower price than your mother can buy from him because he buys a large quantity at one time. He tries to build up a good trade, because the larger the quantity he can buy at one time the lower the price which he must pay.

Sometimes several grocers in the same town buy from the same wholesaler. If they could buy together the quantity would be larger and the price would be lower. Some-

times several men will organize a company and have several stores in different parts of a town or city or in different towns and cities. They can then buy their goods in very large quantities, and sell to the people at much lower prices. When a company has several stores of the same kind in different places we call them "chain stores." They are organized to give better service to the people.

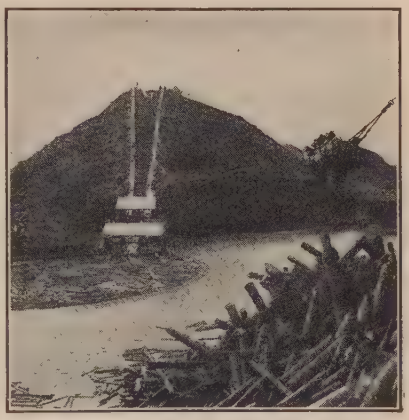


A Paper Machine
Note the great length of the machine.

The Department Store. — The big city "department store" is a store of a different kind but for the same purpose. The country store, where they sell nearly everything that people need, is really a small department store. But the big city stores are organized on a much larger and better plan.

These large stores have been organized in order to buy and sell more easily and cheaply the things that people need. They can send men and women all over the world to buy in large quantities and at low prices. The owner of the small store does not have the time or the money to do this. Some of these large stores sell so much of certain kinds of goods that they find it better to have their own factories to manufacture them. A large department store in Chicago has a furniture factory in North Carolina.

Altogether this store has over 10,000 people working for it at one time. This large number of people are carefully organized so that they may co-operate and give to the people the best possible service.



BEFORE THE WOOD REACHES THE MILL

Logs are floated across the pond and pulled to the top of the storage pile by chain conveyers and shot out on troughs in all directions.

The City Newspaper. — A city newspaper also illustrates how people organize for better service. Almost every home in our country is now reached by the daily paper, but we do not often think as we read it how much work is necessary to bring the news to us. Such a paper has thousands of men and women in various parts of the world gathering news and writing articles of interest for the people to read. Some men and women send news items and other articles by telephone and telegraph and often by cable. Other men and women must set the type and run the large presses in order to bring the paper to the people while the news is fresh.

A large city daily requires a great quantity of paper. Sometimes this paper is hard to get, but it must be on hand when it is needed, so that the printing may go on day after day. Some city papers own large forests and paper mills. For example, a large Chicago daily paper owns hundreds

PART OF THE PLANT OF THE FORD

of square miles of timber-land in eastern Canada, and a large paper mill in Canada near Niagara Falls. Trees are felled in the forest and floated down the streams to saw-mills where they are cut into four-foot logs. These logs are then transported to the paper mills. From the mills the heavy rolls of paper are transported to Chicago to be made into newspapers.

A few facts about this paper will help you to understand how wonderful the work of the world is, and how necessary it is to organize for it. It takes the trees from fifty-four acres to supply enough paper for one big Sunday edition of this Chicago daily. Now while the people in the distant lumber-camp are felling the trees others are carrying food and other supplies to them; others are cut-

MOTOR COMPANY AT DETROIT, MICHIGAN

ting up logs for the paper mill; others are making the wood into paper; and still others are running the big presses in Chicago. But while all this is going on, many others all over the world are gathering news items, or are writing articles of one kind or another to make up a big paper that people will want to read. Advertisements and editorials must be written; pictures must be secured; and many other kinds of work must be done. All of this wonderful work must be done without a hitch or delay. To do it a great army of people must organize. That is the only way for us to have the valuable service which a big city newspaper gives.

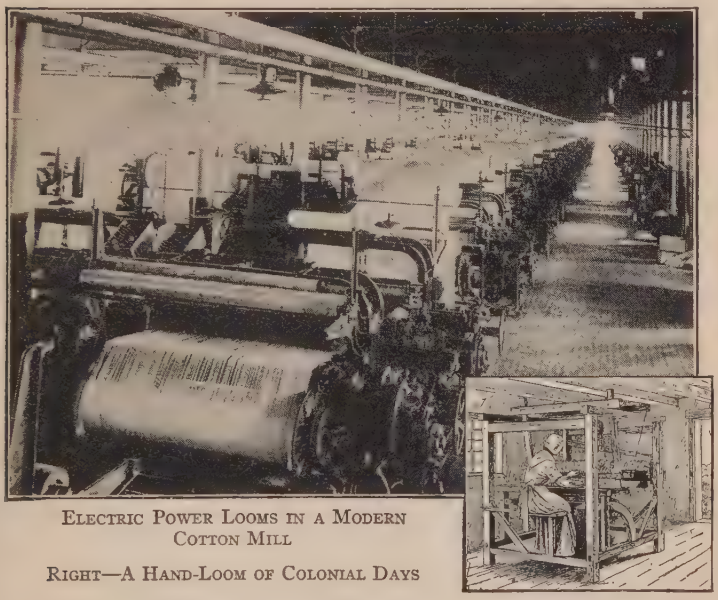
The Organization of Industry. — Nearly all the work of the world is now done by companies of one sort or an-

other. In this way large groups of people work together to give better service in the particular work which they do. The most important business of all, agriculture, is still carried on mostly by individual farmers, and many stores are owned and conducted by individuals. But there is no farm or store of any importance where the owner can do all the work alone. He and his helpers really form a company so that by their co-operation they can give better service.

Most of the things that we use are made in mills and factories. These are places where groups of people are organized for doing better work than they could do by themselves. Our grain is ground into flour in mills, and most of the bread that we eat is made in bakeries. Fruits and vegetables are canned or dried in factories, and meats and soups are put up in cans in such places for people to use. Most of our clothing and shoes are now made in factories. Our furniture and carpets and nearly everything else that we use are made in mills and factories of one kind or another.

It is this fact that makes it possible for us to have so many useful things cheap. As you know from your study of history, this work was all done a hundred-fifty years ago in the homes and small shops. But the clothing which people wear to-day is very much better and cheaper than that worn in the time of the Revolution. Less than a century ago only a few rich people could afford to own watches, and they were heavy and clumsy things, even though they cost a great deal of money. To-day, on the other hand, nearly every adult and very many boys and

girls own cheap and neat and accurate watches, nearly all of which were made in factories. Your grandfather can tell you of many other things that have been made better and cheaper since the time when he was a boy.



Electric Power Looms in a Modern Cotton Mill

Right—A Hand-Loom of Colonial Days

The Value of Group Service. — From this you can see that a very important fact about the work of the world is this: people are everywhere working in groups. As we study history we find that as men have become civilized they have been trying to find better ways of doing the work that must be done. All the inventions that have ever been made have been for this purpose. And men have found that by working together in groups they can give better service than if they work alone and separately.

That is another way of saying that organized co-operation gives the best service. In the next chapter we shall study about the kinds of work that people do and how they divide up the work. From this chapter and the preceding chapters you should see clearly that group service, or organized service, is the only kind that makes it possible for people to share with one another their raw materials and manufactured products. People organize in all their work to give better service.

THINGS TO DO AND TALK ABOUT

1. Name some of the organizations to which you belong.
2. Name some organizations in your community upon which you depend.
3. Make a list of all the organizations in your town or ward or city, classifying them according to the purpose for which they were organized.
4. Is there a chain store near your school? If so, find how many other stores are in the chain, and where they are. Find from the manager what are the advantages of having a chain of stores.
5. Have you visited a large department store? If so, describe it to the class.
6. Take a daily paper and make a list of the countries from which the news items are reported on the first two pages. Locate these countries on the map. Notice the dates of the despatches. How can a newspaper get the news to the people so early?
7. Where is the paper made for your newspaper?
8. If you have seen a newspaper printed, describe the process to the class.
9. Perhaps some members of the class can bring an old spinning-wheel or the picture of one. If you are near a museum you can see one there. Compare it with the picture of a spinning-machine in a large factory.
10. Study the industry in which most of your fathers work to answer the following questions:

(a) What do the people in this industry make that the world needs?
(b) What raw materials are needed?
(c) Where do these materials come from?
(d) How are they brought to your community?
(e) Where do the products of the industry go?
(f) How are they shipped?
(g) Does this industry have people working for it in other communities? What kinds of work do these people do?

11. Name some of the advantages that organized industries bring to your community.

CHAPTER VI

THE IMPORTANCE OF MEN AND WOMEN IN THE WORLD'S WORK

What Men and Women Do. — Men and women, after all, are much more important than machines and materials. We have many wonderful machines, some of which do wonderful work; but it is men and women who invented and who operate them. We have fertile farms, where big crops of food are grown; but we could grow very little food unless men and women worked hard on these farms. We have great quantities of oil and minerals in the earth; but they are of no real value until men and women bring them out and make them useful. It is men and women who are organized into groups to give the better service about which we studied in the last chapter.

In this chapter we shall study just what men and women do. We shall find that they supply two things that are very necessary to carry on the work of the world. These are money and labor. Some people supply only money; some supply only labor; and some supply both. We shall learn that whether people supply money or labor they are very necessary in the work that is done.

What Money Is. — First of all, you need to understand what we mean by money and why we use it. You know,

From a photograph by Elmendorf. Copyright, Ewing Galloway

A Market in Holland, Where People Bring Their Products and Sell or Exchange Them for Others

of course, that money consists of coins of different kinds and strips of a special kind of paper. But do you know why we use this money and what makes it valuable? People frequently trade things without using money. You do it nearly every day. A schoolmate, for example, has some juicy apples that make your mouth water, and you trade a pretty pencil for an apple; or you may trade some marbles for a knife. The families on the frontier, whose life we studied in a previous chapter, traded in this way with one another. They commonly traded their surplus products for other surplus products of their neighbors. In these cases money is not necessary.

But suppose your schoolmate did not want your pencil or your marbles. Then it would be hard for you to persuade him to give you an apple or the knife. So long as people on the frontier were satisfied to use the materials that could be grown or found near their homes it was easy for them to trade together, because they were likely to need the same things, and it was not necessary to carry them very far. But when people began to use things from far away it was not easy to trade in this way; for the people in one country might not want what the people in another country could supply, and it might not be possible to carry these things great distances. So people had to begin to trade with one another for something that every one was likely to need or want.

In the early life of the human race, as among many tribes of uncivilized peoples to-day, they used cattle, or skins of animals, or grain, in trading with one another. In most countries now the people trade for the precious

metals, gold and silver, because it has been found that these metals are everywhere considered very valuable. In order to save people the trouble of weighing the gold and silver each time they wish to use it in trading with one another, the governments of various countries stamp pieces of these metals of certain sizes to show the value. When the government stamps a piece of gold or silver to show its value we call it money. There are other kinds of money, such as copper and paper; but their value depends upon the value of the gold and silver which they represent. By means of money people all over the world are able to trade with one another without taking in payment for their goods or for their services other goods and services which they might not need and might not be able to use.

THIS MACHINE IN A U. S. MINT PUNCHES OUT GOLD PIECES AND TURNS OUT AN EQUIVALENT OF $360,000 PER HOUR

Why Money is Needed. — Every kind of business requires money to conduct it. You may have a paper or magazine route. You probably must pay for your papers

or magazines long before your customers pay you. The grocer must pay for the food which he buys to sell to the people before the people pay him; and he must pay his helpers, the rent, and many other expenses before his customers pay for what they buy. The machines used in our large factories are too expensive for the workmen to buy. So some one must pay for these machines long before the products of the machines can be sold. You can think of many other instances of this same kind.

In the organization of any business some person or persons must invest the money that is necessary to start it. The boy or girl uses this money to buy a number of papers or magazines to sell. The merchant uses it to buy or to rent a store and to buy the necessary stock of goods and equipment. The manufacturer uses it to buy a location, to install the necessary machines, and to buy the materials that he will need. All of this is necessary before any business can be carried on. The money that a person must invest to start a business is called capital. No kind of business can be run without capital; and the larger the business, the larger the capital that is needed.

Who Supplies the Money. — Capital may be obtained in different ways, but it always comes from the people. One person may use his savings to start a business, or several people may join together and invest their savings. Sometimes people may not have enough money of their own and may borrow from other people or from banks. They pay back this borrowed money as their business prospers and pay interest for the use of it. When several people

join to conduct a business they form a partnership. They divide the profits and the losses in proportion to the amounts they have invested.

A very large business requires so much capital to carry it on that it is best to have a large number of people invest in it. The best way to do this is to form a corporation or company and sell stock. The total capital required is divided up into equal shares called shares of stock. The value of each share is called the par value, and is usually $100 or $50, but it may be any other amount. Any person may buy this stock, and each owner of one or more shares is called a stockholder in the corporation. By this plan many people in many parts of the world may help carry on a business by supplying the money that is needed.

What Labor Is. — The second important thing that people supply is labor. It is very necessary for you to understand that labor is not merely work with the muscles of the body. We sometimes say that the man who works hard at bodily work is the laboring man, and that the manager of a business or the worker in an office is not a laboring man. But this is not true. There are different kinds of labor. Every person who gives time and strength and ability to the work of any business is giving labor to that business.

We found that some people may invest only a little money in a business, while others invest a great deal. In the same way some people give only a little labor while others give a great deal. Some people invest only time. They are lazy and careless and indifferent. Such people

do not prosper and they do not help the business very much. Others invest time and strength in hard mental or physical work. They are paid more for their labor than the lazy and indifferent. Then there are many people who invest time and strength and ability. They supply the

FACSIMILE OF A SHARE OF STOCK

best kind of labor. They help the business most of all. You can see, therefore, that labor consists of more than the use of mere bodily strength.

The Importance of Capital and Labor. — Just as no business of any kind, from selling papers and magazines to manufacturing bridges and locomotives, can be carried on without capital, so no business of any kind can be carried on without labor. The expensive machines in our mills and factories and offices cannot run themselves. They often do wonderful work, but men and women operate them. It is not wise for us to try to tell which is the more im-

portant; for neither is of any use without the other. The people who supply either are very necessary in every business.

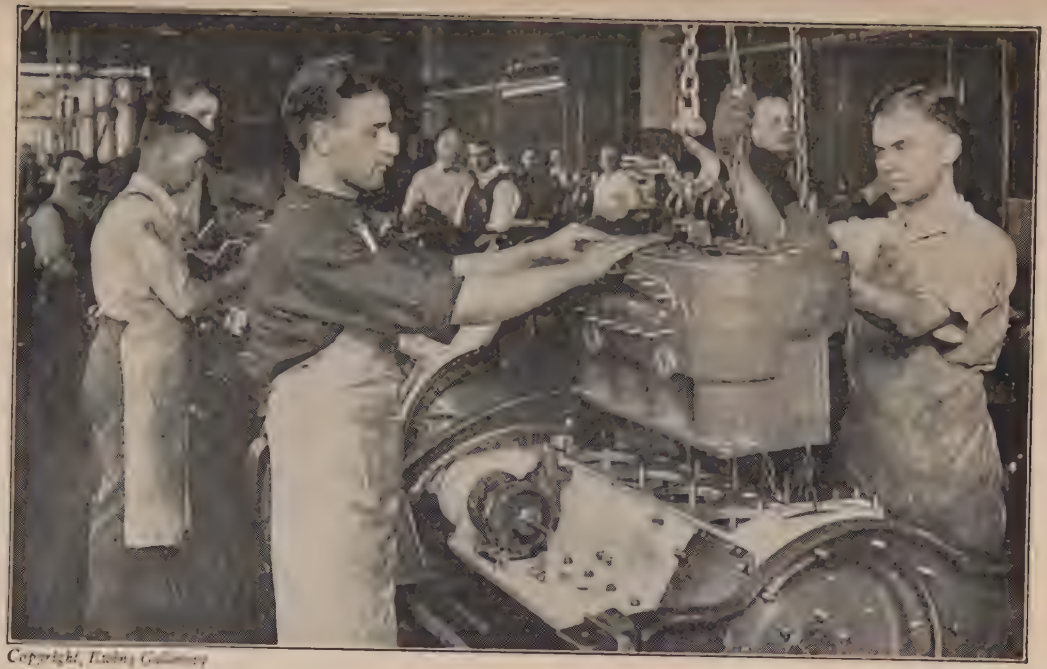
Sometimes the same people furnish the capital and the labor. The owner of a small business, like a small store or a small farm, may have furnished all the capital himself. It is likely then that he and his family all work hard in order to make the business prosper. In a partnership each partner furnishes part of the capital, and usually works in some way to make the business succeed or to reduce the expense of running it. Sometimes people furnish only capital or only labor. This is especially true of the large companies. There may be some who own shares of stock and also work in some way in the business; there may be others who own stock, but do not work in that business; and there may be still others who do not own stock, but who work. Those who supply capital receive pay for it in the form of dividends or profits, if the business is prosperous; those who supply labor receive pay for it in the form of wages or salaries. You can see, therefore, that the people who have supplied the capital for a business of any kind and the people who supply the labor for it are both interested in having the business prosper as much as possible.

Value of Producing in Large Quantities. — Most of the work of the world is now carried on by large groups of people who are organized into companies. This is done because men and women have found that it is cheaper and better to produce or to manufacture things in large quan-

tities. When you brought a loaf of bread for your neighbor at the same time that you brought one for your mother you found that this is true. Your mother finds that it is cheaper and better to bake several pies at one time than to bake only one at each of several times. The grocer buys in large quantities in order to buy more cheaply. The farmer prefers to raise a few big crops rather than many small crops. In our mills and factories it is much cheaper to have big machines that turn out a great many times more work than people could do many years ago. In all kinds of work it is cheaper to produce and to manufacture in large quantities.

The Division of Labor. — When people produce or manufacture things in large quantities, it is possible to have a large number working together. Some of these people can do some parts of the work better than others. By doing the same thing over and over for a long time they become very skilful in doing it, just as you become skilful by practice in skating or in playing ball or in playing the piano. So each person comes to do that part of the work which he can do best. In our study of how communities cooperate, we found that each community does that part of the World's Work for which it is best adapted. This we called the geographical division of labor. In the same way each individual is expected to do that work for which he is best adapted. This we call the individual division of labor.

You know of many kinds of work in your own life where this is the rule. In your home mother and father do



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ASSEMBLING THE ENGINE OF A THREE TON TRUCK IN A DETROIT AUTOMOBILE FACTORY

The various parts of a car are made by different groups of men, who are specially trained to their work.

different kinds of work, and the girls have different chores from the boys. In your own body you have the most wonderful example of the division of labor. Every organ and even every group of cells has a special work to do, and unless each does its work right your body cannot keep well. Now men and women in every community really form a body in some respects like your body. Each has a part of the work to do; and in order to have the right kind of community it is necessary that each shall do his part well. Some supply only money, some supply only labor, and some supply both. Just as communities are interdependent, so individuals are interdependent in the work which they do. The work of one is not of much value without the work of others. So every one is expected to do that work which he can do best, and he is expected to do his best.

Your Part of the World's Work. — The same rule applies to your own life, even as a young citizen. You cannot play your part well as Uncle Sam unless you are an industrious citizen. The work for which you are best adapted now is to attend school and to study faithfully. By doing this work well you will become prepared to do an important part of the work outside the school. You cannot tell at this age what work you will be best fitted for when you are older. So you should stay in school and study faithfully for two reasons. First, you should study enough about the world and its work to find out what part of this work you are best adapted for. Second, you should study so that by your better education and training you will be able to do your very best work when you leave school.

All of your school work is for the purpose of helping you to find out what you can do best when you are older, and to prepare you to do your very best.

THINGS TO DO AND TALK ABOUT

1. Ask your grocer if he gets any of his farm products from neighboring farmers without using actual money; or ask the farmers if they exchange their products with the dealers in towns and cities without the use of money.

2. Suppose your mother did not have money to take with her when she went shopping, but had to take with her the things that your father makes in his daily work. How do you think she would get on?

3. Name the different materials that are used as money in our country. What makes paper money valuable?

4. Where is the nearest government mint to your school? What is the mint for?

5. Make a list of the things that a farmer must buy before he can grow a crop. Where does he get the money?

6. Make a list of the things that your father needs, like machines and raw materials, before he can do his work. Could he buy all these things himself? How does he get them?

7. Make a list of the banks in your community. How do they help the people?

8. Do any members of your family own shares of stock? If so, in what enterprise? What rights and privileges does this stock give the owner?

9. Give examples from your school life of the advantages of producing things in large quantities.

10. Do you know any successful men and women in your community who think they would be better off if they were in some other kind of work? Why do they think so? Why do they not enter the other line of work?

11. Show how the principle of the "division of labor" helps in organizing a baseball team, or in organizing a club, or in carrying on the work of your school.

CHAPTER VII

SACRIFICE AND SERVICE

The Cost of Service. — We have just learned that the men and women who supply money and labor are very necessary in the work of the world. We have also learned that these men and women are working together in groups to provide the things that people need, and in this way are serving one another. There are really no men or women in the civilized world who are working entirely for themselves. In order to have the things that are raised or manufactured by other people each must do something for others. Every person, in doing his share of the World's Work, is working for others.

We depend so much upon the service which people give us that we receive it without thinking how much it costs. Sometimes, of course, we do not know what it costs to supply our needs; but sometimes we know, though we do not think much about it. Just as we eat our meals and enjoy our clean beds and homes without thinking of what our mothers have done for us, so we enjoy many necessary things that people have produced or made without thinking of the hard work and suffering that some people have had to endure. We shall study in this chapter how some people have had to suffer and sacrifice in order that we may have the many good things that we enjoy.

FIGHTING A FIRE IN THE CITY WITH WATER TURRETS

Heroes of Every-Day Life. — As we study the work of the world, we find that there are many heroes in our common, every-day life. Think of the fireman in the city. Always ready, as soon as the alarm is given, he rushes to the fire; and where the danger to other people is greatest, there he goes without fear or hesitation. Think of the engineer on a fast express-train. Steadily and fearlessly he guides the heavily loaded train at great speed; and when there is danger he sticks to his post and tries to save the lives of the passengers, even

ONE OF OUR HEROES OF EVERY-DAY LIFE, WHO RISKS HIS OWN LIFE TO SAVE OTHERS

though it may cost his own. Think of the life-guards along our seacoast and everywhere along our lakes and rivers where people enjoy bathing. They are always ready to save any one who may be in danger. Think of the doctor and the nurse, who have no fear in trying to cure people, even when they suffer from dangerous and contagious diseases. Do you not think that these people are heroes? Their service is so common that we do not realize how valuable it is and how much it costs.

STEEL CONSTRUCTION WORKERS

They take great risks that we may have bridges and high buildings.

Heroes of Industry. — There are also many heroes working in our industries. Every kind of work has connected with it some sort of danger, but some kinds of work are much more dangerous than others. Perhaps your father or some other man that you know has been injured at his work. Many people every day are injured while at their work, and many lose their lives in this way. The use of large, rapidly moving machinery has made work very dangerous. But people must work about these machines, even when they risk their lives in doing so. Work on the railroads is very dangerous, but many men must do it if

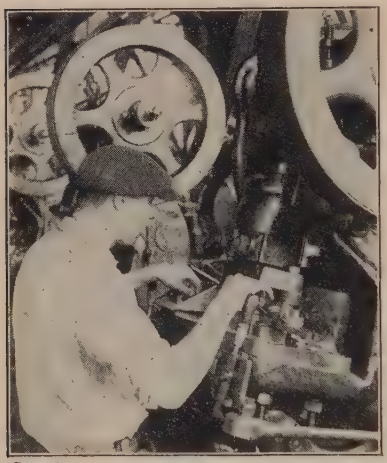
we are to have the things we need and are to travel where we wish to go. Then there are many occupations where dust and deadly fumes cause diseases that shorten the lives of the workers. Some people work in powder mills, manufacturing dangerous and powerful explosives. Many people work underground, digging coal or iron or other minerals. Serious accidents often occur in these industries, and many workers in them prove to be real heroes.

It would take a big book by itself to tell you all about the risks that people must take in doing their work. You should see clearly, however, that it is necessary for many people to meet dangers and suffer hardships in order for you to have and to enjoy the many necessities and luxuries of your life. Even if you pay money for these things, you cannot pay fully for the sacrifices that men and women must make to provide them for you.

Avoidable and Unavoidable Accidents. — On account of these dangers hundreds of thousands of people are injured on the railroads, in the industries, and on the farms of our country every year. Many thousands more lose their lives by accidents or die from diseases that have been caused by their work. The number of injuries and deaths is very much greater than it should be, and many people are trying to find the causes of these accidents and to remove these causes.

The owners and managers of mills and factories have done a great deal to remove the causes of industrial accidents. Often they have done this voluntarily; but in many cases they have done so only because they have been com-

pelled by law to protect the workers. Guards have been put around the dangerous parts of machinery; fans draw off the deadly fumes and gases where they exist; and in other ways the health of the workers is protected. In every properly managed mill or factory there are strict rules requiring the workers to use care and to avoid unnecessary risks in doing their work. The slogan of modern industry is "SAFETY ALWAYS."



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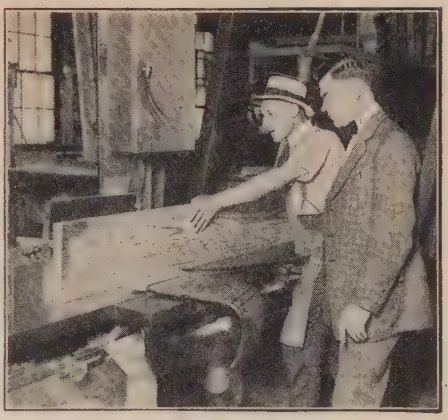
A STEEL PRESS IN A MANUFACTURING PLANT AT DETROIT, WHICH IS OPERATED BY TWO HANDS

This lessens the chance of accidents, for it stops if the operator takes one hand off the machine.

But the responsibility for accidents often rests upon the workers themselves. Many times they will not use the guards and other protections that have been provided. Frequently they disobey the rules and take unnecessary risks. When managers and workers together work hard to provide the conditions that are favorable to health and safety, and to remove the dangerous and harmful conditions, the number of injuries and deaths is greatly reduced.

What is Done in Case of Accident. — When these accidents do occur doctors and nurses are ready to care for those who are injured. Very good work is often done in

the larger industries by emergency aid or first-aid corps among the workers themselves. These men take special lessons and drills in giving first aid; that is, in doing whatever can be done to make the injured person safe and comfortable until the doctor arrives. These men often run serious risks to save a fellow workman. Sometimes they rush into a mine where a bad explosion has occurred and where dangerous fumes and gases fill the air. Many more lives would be lost and many injuries would prove more serious if it were not for the good work of these trained workmen. They do not receive pay for this kind of work, but



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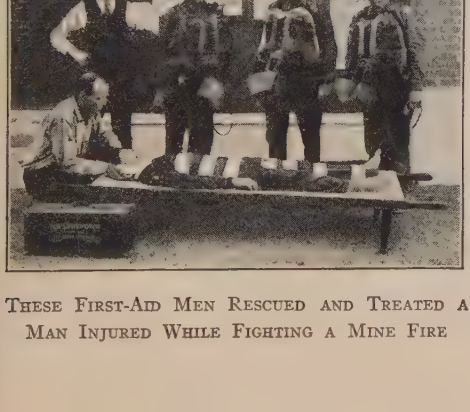
A Safety Engineer Expert in a Manufacturing Plant, Watching the Operation of a Safety Device Which Covers the Knives of a Wood-Joiner When Not in Use



These First-Aid Men Rescued and Treated a Man Injured While Fighting a Mine Fire

they gladly do it to serve their fellow workmen. Are not they, too, worthy to be called heroes?

Many States now have workmen's compensation laws. These laws require that when workmen are injured while doing their work they shall receive a certain amount of the pay which they would have received if they had been able to work. The laws also require that the industry in which they have been injured shall pay a certain part of the cost for doctor and hospital services. These laws are necessary and fair, because few workmen can afford to bear the loss and expense that come from serious accidents.

One good result of these laws has been to make people think more seriously of the dangers that are connected with the World's Work, and to guard against these dangers wherever possible. Another good result is that we come to understand that it costs more than money to supply the things which we need. It may frequently cost human life. Nearly everything which we enjoy has required that some people make sacrifices for us.

The Meaning of Sacrifice. — Do you know the meaning of the word sacrifice? There is a difference between sacrifice and service. We said in Chapter IV that when people are doing things for others which the others cannot very well do for themselves, they are giving service. But it may not cost a person anything to give service. Service may even be profitable to the giver as well as to the person to whom it is given. When the grocer, for example, supplies your mother with groceries he is doing her and you a great service, but he expects to be paid for what he does. When

people give all their time to giving certain kinds of service they expect to be paid for it; because it takes so much time and strength to give it that they are entitled to a fair share of the good things of the world in return for the good things which they do for the world.

We would not be a very happy people, however, if we did only what we could be paid for. The great men about whom you have studied in history were not bothered about the pay they were to get for what they did. They did their work as faithfully as they could, no matter what the pay might be. The same is true of our soldiers in the war. They fought and worked as hard as they could, even though the pay was small, and even though they might have to die for their country and for liberty.

In every kind of work that is well done the worker must give more than he receives. That is, every good service requires some sacrifice. Some people must run our trains at night in order to carry other people on business or pleasure; some must run dynamos at night in order that our homes may be lighted and our trolley-cars run; some must milk cows before daylight in order to supply milk to our cities before it spoils; some must go down deep into the earth to dig coal and ores; and doctors must often come to our homes in the middle of a winter night to help us get well. Thus many people must make sacrifices of one kind or another in order that the work of the world may be carried on quickly and smoothly.

Profiteering. — The opposite of sacrificing is profiteering. This is the ugly name that has been given to the work of

people who charge a great deal more than they should for what they sell. They may have some goods that other people need very badly, and charge very high prices because they know that the people must buy at any price. In this way the profiteers make more than a reasonable profit on what they sell.

But profiteers are not only those who buy and sell goods at more than a reasonable profit. We may profiteer in the service we buy and sell as well as in goods. Anybody that wants to get more than he should for the service which he gives is a profiteer. And anybody that wants to give less service than he should for the pay which he gets is also a profiteer. Sometimes we have profiteers in school. Some boys and girls are hurt because they do not get as high marks as they think they deserve, when they all too often are not willing to do the work that is necessary to earn the marks which they want. Then there are some boys and girls who try to "skin through" on their work. They do only as much as the teacher requires them to do, and they will not do even that unless the teacher scolds and punishes them. Such pupils are profiteers. I hope there are none in your class.

There are profiteers in every kind of work. Some people must always have a boss watching them or they will not work. Some workers do not think it wrong to start several minutes after the starting whistle has blown, or to quit several minutes before the proper quitting time. They also are profiteers. Profiteers of every sort are not the kind of citizens they should be.

Some Examples of Sacrifice in Service. — We have in history many examples of men who have been willing to sacrifice a great deal in order that they might serve their country and the world. We can merely mention a few. You, of course, know of the wonderful service and sacrifice of Washington. He was comfortably rich and might have led an easy life on his plantation; but he preferred to spend

DR. JOHN MAYO

MISS CLARA BARTON

DR. CHARLES MAYO

These are three of the many men and women whose lives show devotion to others.

many years in the hardest kind of suffering to gain our country's freedom and to make its life as a nation secure. You know, too, of the great service of Lincoln throughout his life, and especially during the time that he was President. You should also know of the wonderful service of Doctor Walter Reed in helping to stamp out yellow fever in the warm countries; of Clara Barton and Florence Nightingale and their work for the sick and wounded soldiers; of the Doctors John and Charles Mayo and their wonderful hospital at Rochester, Minn.; of Edison and his

many valuable inventions; and of Luther Burbank and his plant school in California. All of these men and women have tried to give more than they ever expected to get. They have served as hard and as much as they could, even though it often meant that they must make sacrifices. No one could say of them that they were profiteers.

THOMAS EDISON IN HIS LABORATORY AT WEST ORANGE, N. J.

Doing Your Best. — From these examples you can see that the only way to make a success of your life is to find the work that you can do best, and to do your best. Many people make the mistake of choosing a life-work for what they think they can get out of it. That is one kind of profiteering. The great men and women whom we mentioned have not tried to make money for themselves. They have found the work which they could do best in serving the world, and they have done their best in it.

LUTHER BURBANK WITH SOME OF THE FLOWERS PRODUCED AT HIS PLANT SCHOOL

You should realize, therefore, that there are many men and women working hard every day and meeting many dangers in

order that you may have the many things that you need. In the work which you will do some day when you are older you, too, will be called upon to make sacrifices. As a loyal citizen you do not want to be a profiteer. Your success in life will not be measured by what you get for your service, but by what you put into your service. Some people are so worried about what they will get that they are afraid of giving too much. These are the people whom the world is glad to forget. But some people are so anxious to give that they forget all about what they will get. These are the people whom the world is glad to remember.

THINGS TO DO AND TALK ABOUT

1. Can you name some one who did something for you yesterday that involved danger and sacrifice? What was it?

2. Has any member of your family been injured at his work? Do you know if the accident could have been avoided?

3. In your investigation of the chief industry of your community did you find dangerous and harmful conditions? What safeguards had the employers provided to prevent accidents?

4. Are there first-aid or emergency-aid corps in the industries of your town? How are they managed? What kind of work do they do?

5. Have you passed successfully the first-aid tests in Scouting?

6. Does your State have a Workmen's Compensation Law? How does it provide for the injured workman? Has any member of your family received compensation for injuries? If so, tell the class what the law required him to do.

7. Are you a profiteer? If so, in what way?

8. Give to the class a brief account of the life and work of the great men and women mentioned in this chapter.

9. Are the members of the School Board and of the Council in your community paid for their services? Do you know of other workers in your community who give their services without pay?

10. Why should each person do his best work always, no matter how much he is paid?

CHAPTER VIII

THE JOY OF WORK

Work for Everybody. — You have now learned that the many things which we need and use every day can be provided for us only because a great many people all over the world are working together and working hard to provide them. In many cases, too, people must meet dangers and suffer hardships of various kinds in order to do this work. We have learned also that the only way men and women can have their own needs supplied is to help in supplying the needs of others.

As you look about you in your home and your community, you see that nearly every adult is working. There is so much work to be done that every healthy person should have a share in it. When some people do not share in the work of your home or of your school, you find that some other people must work harder or some of the work cannot be done. The same is true of the work of the world. No true American who is in good health wants to be an idler, no matter how rich he may be. Indeed, some of our wealthy men and women work very hard. They do not always do it to make money, but to give what service they can to their local community, their State, or their country.

Some people think that the purpose of an education is to help men and women to live without working hard. This is not true. An education should help people to work better. Often educated people work hardest of all,

because they find many more kinds of work that they are able to do than if they had not gone so far in school or college. There is plenty of work for everybody in the

A Tent within Walls of Snow, Harrison Bay, Alaska
In the frigid zone people must not expect to get more than the bare necessities of life.

world, and your education should help you do your proper share of this work and do it better.

Influence of Work upon People. — In your study of history and geography you have learned that the people who have made most progress have been the people living in the temperate zones. If you make a list of the great nations that have been leaders in the history of the world and locate their capitals, you will find that nearly all have been or are in the north temperate zone. This is not an accident. In the temperate zones people have many needs

and must work hard to satisfy them. In the tropics the people need very little clothing and shelter and they find plenty of food with very little work. In the frigid zone

A Rubber Village on the Lower Gy-Parana, South America
In the tropics people find plenty of food with very little work.

the climate is so bad and there is so little chance for anything to grow that the people must have very simple needs and must not expect to get more than the bare necessities of life.

In the temperate zones, on the other hand, the climate is such that the people need many things, while nature is kind in giving all that they need. Nature's good things, in the temperate zone, however, can be obtained only by hard work. Food does not grow wild, but it will grow plentifully if men cultivate the soil. There is plenty of coal and ore and building stone in the earth, but men must

From a photograph by W. A. Thomas

A School for Esquimaux Children at Point Hope, Alaska

dig them out. And the effect of the climate is such that people living in these zones are, as a rule, more energetic and active than people in other parts of the world can be. For these reasons men and women in the temperate zones must work harder and think harder than people in the other zones. This is really what has caused civilization to develop. The leading nations of the world have always been nations of hard-working people. Civilization, therefore, is one of the results of hard work.

Effects of Idleness. — People cannot really be idle; if they do not have good work to do they will find bad work to do. An old hymn has these words:

"For Satan finds some mischief still
For idle hands to do."

Most people prefer to be busy with good work rather than to drift into things that are bad. Boys and girls like to see June come, because of what they hope to do during the long vacation. But these same boys and girls are glad when September returns and the school-bell ends the long vacation. They are eager for the opening of school and the beginning of regular work. The same thing is true of men when, because of hard times, or a strike, or some other reason, they are idle for a long period. They are eager to get back to work.

The terrible effect of idleness is well known. In many of our prisons now the men and women who are sentenced for longer than a few days are put to work, and what they earn by their labor is given to them when they leave the

A Prison Workshop

In many of our prisons the men and women are put to work, and what they earn by their labor is given to them when they leave the prison.

prison or is given to their families. The most terrible punishment in prison is solitary confinement. In the larger prisons there usually are workshops and trade-schools where the prisoners may learn some useful trade and may occupy their time with profitable work.

A Prison School

Here are taught prisoners who did not receive or neglected their early training.

The man or woman who wastes time in harmful work or in no work at all is not happy. And the boy or girl who wastes time in poor work or in no work at all is not happy. Work of the right sort is a blessing. Idleness is a curse.

Helping People to Help Themselves. — One of the hardest problems in every country is to find a way to have everybody do a share of the work. There are many who will not work even though they are able to do it; and there are many others who cannot do as much work as able-

bodied people because they are crippled or deformed in some way. In the Eastern countries "begging" is a trade. Thousands of people become very skilful in asking alms of tourists and other travellers. In our own country, too, there are many people who just beg their living on the corners of our streets or from door to door. Many of them are crippled or handicapped in some way, but many are able-bodied men who should be doing some useful work. It is usually unwise to give these people what they ask without asking them to do something in return. The man who is sincere and is really needy will be glad to do something for what he asks of others.

There are many people who are handicapped in one way or another. They may have been crippled, or they may be blind, or they may be mentally weak. Sometimes these handicaps come from serious injuries in accidents; sometimes people are crippled or handicapped as babies and never get well and strong. In most cases the person himself is not to blame. In order that these people may not be idle work is often found which they are able to do, and many special schools are conducted for them. In these schools they frequently learn useful trades and other occupations. Blind people now learn to read and to do many useful kinds of work. Artificial limbs are provided for the crippled and in other ways they are helped to become useful. Even those who are mentally weak are taught to do some useful work.

Very many soldiers have returned from the Great War blind or crippled in one way or another. For these the government has provided special training in schools and

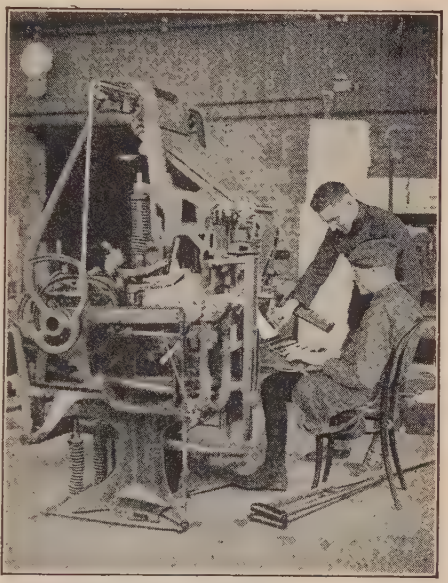
THE "JUNGLEGYM," USED BY BLIND BOYS AT THE MASSACHUSETTS SCHOOL FOR THE BLIND AT WATERTOWN, MASS.

colleges. Here these men are taught to do work that is possible for them. These soldiers are given a chance to do again a fair share of the World's Work, and some of them are learning to do even better work than they did before the war.

In this way it is possible for nearly everybody to do some worthy work and to find joy and pleasure in working for others. The number of people who are entirely dependent upon others is now very small. We are all of us interdependent, and even the blind and crippled are helping others as well as themselves.

Producers and Consumers. — When a person does some useful part of the work of the world we call him a producer. A producer is one who helps to provide the things that people need to make life happy. On the other hand, when

a person uses up the things that have been provided we call him a consumer. When you grow vegetables in your home or school garden you are a producer; when you eat the vegetables you are a consumer. A man may be a producer of one kind of things and a consumer of another kind at the same time. For example, a man is producing something when he is at his work, but he is consuming also by wearing out his shoes and clothes. Any man or woman who does useful work is a producer while doing it.



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INSTRUCTING A CRIPPLED SOLDIER IN THE OPERATION OF THE LINOTYPE MACHINE, WHICH IS USED IN PRINTING

Now it is important that every healthy man and woman shall work in such a way that the value of what each produces is at least equal to the value of what each consumes. Of course we do not expect the blind and the crippled and the mentally weak people to do this. But they are taught to produce as much as possible. And because they cannot produce enough to equal the value of what they consume,

it is necessary for others to produce more than they consume. The value of any man to the world depends upon how much more valuable are the things which he produces than the things which he consumes. If he produces less than he consumes he is a burden to the world; if he produces only as much as he consumes he is of no real value; and only when he produces more than he consumes is he of real value to the world. At the present time you are consuming much more than you can produce. You are of value to the world, however, as we shall see later, because it is expected that some day you will produce very much more than you will consume.

If you had chickens that cost more to feed and care for than the eggs were worth, what would you do? If a farmer had a cow that cost more to feed and care for than her milk was worth, what do you think he would do? Surely you and the farmer would try to find some way to get more eggs and more milk, or you would sell the chickens and cow for meat. Farmers sometimes call such chickens and cows "boarders."

There are very many public "boarders." They are men and women who do little or no useful work. They consume more than they produce. And it does not matter whether they are very rich or very poor. Any person that does not do a fair share of the World's Work is a public "boarder." When such persons are not able to do more than they do because of some handicap we do not criticise them. But when people are not doing all they are able to do they are not doing their duty. It has often been said that "the world owes everybody a living." This is only

half true. The world owes a man a living only when that man does all he can for the world. Every man or woman, whether rich or poor, should do as much as he or she is able to do of the world's useful work.

The Dignity of Labor. — It is very important for you to understand clearly that it is not the kind of work that men and women do that really counts. A great man named Carlyle once said: "All work, even cotton-spinning, is noble." This is true. But it must be useful work. There are some kinds of work that are not useful; some are even harmful to the world. Only useful work can be noble work, and all useful work is noble. It does not matter what kind of clothes a man must wear at his work; or whether he must soil his hands or may keep them clean. The thing that counts is whether he is doing the useful work that he can do best. If he is, his work is noble.

This is a lesson that American boys and girls need to learn. Some people despise the grimy toiler at hard, physical labor. They are very narrow-minded when they do so. You have learned from these pages that your own life and happiness depend upon many people who must toil in grimy labor. You could not have water and gas in your home if some men were not willing to dig ditches to lay the mains. You could not have coal to keep your house warm and cook your food if some men were not willing to go down deep into the earth to dig it and prepare it for you. You could not have many of the things that you enjoy if many people were not willing to do hard and often dirty work for you in producing raw materials, in

manufacturing these into finished products, and in transporting them to you.

Have you watched the crowds of people in the early morning or evening going to and from their work? Does

LEAVING THE FACTORY AT THE END OF THE DAY

These people are worthy of honor and respect.

it not thrill you? Cars are crowded and streets are bustling. It does not matter whether their faces and their clothes are clean or soiled. What does matter is whether their work is necessary and useful; whether they are fitted for it; and whether they are working honestly while doing it. If this is true, then their work is noble and dignified and these people are worthy of honor and respect.

The Joy of Work. — You cannot get the real fun out of life by loafing. It is unfortunately true that many people must work very, very hard in order to earn enough to buy even the simplest things for themselves and their families. But if you do not want to have that kind of experience you should not look forward to having an easy time in life. Your aim should be to fit yourself for better and more responsible work. In this way you can earn a larger and better share of the good things of life. If you prepare yourself for useful work, and do it honestly, you will find that your work will be real pleasure and fun. The people who do not enjoy their work are usually the people who are doing the kind of work for which they are not fitted. While you are in school you should make sure that you are going to do the kind of work that will be a pleasure and a joy to you because it is just the work that you can do best.

THINGS TO DO AND TALK ABOUT

1. Do you know people who want to become educated so that they will not have to work hard? Are they wise or foolish? Why?
2. Give reasons why the temperate zones are more favorable to hard work than the other zones.
3. On the map of the world locate the capitals of the great nations in the world's history, past and present. How many do not lie within the north temperate zone?
4. If there is a prison of any kind near your community, find what kind of work the prisoners do.
5. Look up in some book of travel or in some geographical reader to learn of the professional beggars of the Eastern countries. Why is not begging a proper way to get a living?
6. Do the schools of your district or of your State provide education for the crippled and blind children? What kind of education is it?

7. Do you know of a crippled soldier who is being taught a trade by the government?

8. Do you have a school or home garden? If so, tell about it.

9. Make a list of some of the kinds of work that you think are not useful. Make a list of some that you think are harmful. What really makes work useful?

10. Do you think it is true that the hardest kind of hard work is the work that you are not fitted for?

11. Why is the first step to success and happiness to find the work that you are best fitted for?

CHAPTER IX

HOW BOYS AND GIRLS SERVE

Dependence of Boys and Girls. — From the very beginning of this book you have learned that men and women are depending upon one another for the many things which they need. This we have called the interdependence of people. In the last chapter we learned that when we help to supply the things which people need we are producers; and when we help to use up the things which people supply we are consumers. We learned also that the value of any individual to the world is measured by the amount that his production is greater than his consumption.

It is expected, of course, that healthy, rapidly growing boys and girls shall consume much more than they can produce. Their needs are very great, but their ability to supply these needs is very small. They wear out their clothes rapidly, or outgrow them. Their appetites are usually good. They need and use up so much that fathers and mothers are often kept guessing where it is all to come from. If parents produced only as much as they themselves consumed, it would be hard for boys and girls. The only reason that you can be in school at all is that your parents are producing much more than their share in order to make up for you. So you can see how you depend upon the support of your parents.

As you have seen in the earlier chapters, you depend also upon many others in your own and in other communities. You cannot now give in return an equal amount of service for all the service you receive. Do you think, for example, that you could now do enough to pay for your education? You are, therefore, a very great consumer, but you are not much of a producer.

THIS BOY CONSTRUCTED HIS OWN CHICKEN-HOUSE AND BOUGHT DAY-OLD CHICKS. HE NOW HAS 150 LAYING PULLETS

The Value of Boys and Girls. — Does it mean, then, that boys and girls are of no value? By no means. Boys and girls are the most valuable things in the world. They are more valuable than all the gold and silver; more valuable than all the crops; and more valuable than all the mills and factories. But the value of boys and girls is not measured by what they are, but by what they will be. They cannot produce much now; but they should produce very much more when they are older and wiser and stronger. Your parents work hard now to feed and clothe you and to keep you in school, because they expect that some day you

will be able to do an adult's share of work and do it well. They even hope that you will then produce much more than you will consume, in order to make up for them when they become too old to do as much as they are doing now.

Thus the real value of boys and girls is in what they promise to be when they become men and women. If you never grew any taller or stronger than you are now; if you became no wiser than you are now; and if you could never do more work than you do now, your parents and your teachers would be very much disappointed in you. They like to plan for you as a man or a woman. And the more they expect of you when you grow up, the more willing they are to sacrifice for you now. Boys and girls, "you are the hope of the world." Because of what you may be, you are of very great value now, even though you consume so much and produce so little.

THE GIRLS TOO ARE NOT TO BE OUTDONE BY THE BOYS. THIS ONE FINDS THAT IT PAYS TO RAISE CHICKENS

How Boys and Girls Produce. — But it is a very poor sort of healthy boy or girl that is not some kind of pro-

ducer. This is especially true of boys and girls who have reached your age and grade. In the homes and on the farms and in the schools and in other parts of community life there are many things that boys and girls are able to do well. Any work that you do to help others makes you a producer.

Another way in which we may be producers is in not making work for others if we can prevent it. In our homes many times mother must do things for us that would not have been necessary if we had been thoughtful and careful. The same rule holds in community life. If you throw paper or fruit-skins about the streets and walks of your community and about the school-yard you add to the work of some people who must clean them up. Children sometimes take chalk from school and mark up houses and fences. People must then do extra work to clean these marks away. Boys sometimes thoughtlessly run over lawns or break fences. All of these careless and often thoughtless acts add to the work that people must do. When we make it unnecessary for them to do these things they have time to do other things and to do them well.

And the same rule holds in school. Sensible boys and girls are careful of school property, because they know that it costs money. All the money that is needed to run your schools comes from the people, some of it from your fathers and mothers, and some of it from you yourself. When we waste this money through the careless use of school property we cannot have many of the things in school that we want and need. So you should be careful

not to waste or carelessly use what costs money. In all these ways you may really be producing now. You may really be giving service.

Organizing for Better Service. — Most of this service, however, is unorganized. In Chapter V we saw how men and women organize to give better service. In the same way and for the same purpose the boys and girls of our country have been organized. This has been done so that boys and girls may have a chance now to do an important part of the work of the world and to do that part well. Let us study a little about the organizations that help you to give better service.

The Junior Red Cross. — One of the best examples of these organizations is the Junior Red Cross. In the Great War everybody had to fight and work and sacrifice just as much as possible. We found then that there was a great deal of valuable service that boys and girls could give. They could grow vegetables in home and school gardens, and so add to the food supply. They could gather waste materials of various kinds. They could prevent the waste of good materials, so that there would be plenty to supply the soldiers with ammunition, food, and clothing. They could assist in making clothing for refugee children and some hospital supplies for soldiers. In many other ways boys and girls could help to win the war.

In order to organize the children of America so that they could give the best possible service, the Junior Red Cross was formed. Every school in the country was invited to

become an auxiliary and every boy and girl a member. Millions of school-children became members and did wonderful work. They grew a great deal of food in their gardens. They made soldiers' kits and refugee garments. They were thrifty and careful so as to require as few people as possible to do work for them. In this way the people who worked in mines and mills and factories could do more for the soldiers.

CHILDREN GREW VEGETABLES IN HOME AND SCHOOL GARDENS DURING THE WAR

Now the Junior Red Cross has a peace programme. Hundreds of thousands of children have been made homeless by the terrible war. They need clothing and food and homes. They need teachers and schools. And they need encouragement and sympathy. Then in our own country there are many children who need assistance of one kind or another. In all of this the Junior Red Cross is helping. In some schools where girls learn to sew they are making garments for the children of foreign countries and for the children of our own country. Where boys have manual training some are making toys and furniture for less fortunate children. Some of the money which children have contributed is used to build and conduct schools for the children of the war countries. And thousands of American school children are exchanging

letters with the children of these foreign countries. So you see that the Junior Red Cross is a great organization of boys and girls for giving a wonderful service. It is doing a very important part of the World's Work.

Scouting. — Scouting is another organization through which boys and girls are giving excellent service. There are several organizations doing the same kind of work. The most familiar are the Boy Scouts of America and the Girl Scouts of America. Others are the Camp-Fire Girls and the Woodcrafters. The purpose of all these organizations is to help boys and girls to be helpful and useful at all times. The Scout motto is "Be Prepared." That is, a Scout should be prepared at all times to give people any kind of service that may be needed if he is old enough to give it. When an accident occurs, a good Scout does not run away or become a helpless spectator. He knows how to give first aid and to help in other ways. At parades and large gatherings of people he helps the police to handle the crowds. In the cities during important conventions he acts as guide for the strangers. He learns to know the birds and flowers and trees and to

From an American Red Cross photograph

TOYS AND CLOTHING MADE BY JUNIOR RED CROSS CHILDREN FOR CHILDREN ABROAD

care for them. There are many other ways in which the Scout learns to be of service.

The good Scout does a good turn every day. That is, he does an act of helpfulness every day to somebody for which he is not paid. Every Scout makes a promise which

GIRL SCOUTS DISTRIBUTING FLOWERS AND FRUIT IN A FOUNDLING HOSPITAL

is good enough for every boy and girl and every man and woman to make. It is called the "Scout Oath." It is as follows:

"On my honor I will do my best —
1. To do my duty to God and my country, and to obey the Scout law;
2. To help other people at all times;
3. To keep myself physically strong, mentally awake, and morally straight."

You may not yet be old enough to become a Scout. Boys must be 12 and girls must be 10. But if you are

CHILDREN IN AN OAKLAND, CALIFORNIA, SCHOOL AT WORK ON TOYS FOR THE JUNIOR RED CROSS TOY-SHOP

not yet a member you should make up your mind to join as soon as you can. These organizations give excellent ways for you to serve people. Every good turn and every kind of genuine Scout service is part of the World's Work. Boys and girls who are prepared to help others in many ways and who try to help all they can are good citizens.

The Most Important Service. — But the most important service that boys and girls can give is strict attention to their school work. Every year our country spends over $700,000,000 in building and conducting public schools. This enormous sum of money is spent in order that you may be prepared to do your work well when you become men and women. Your work in school is, therefore, a very important part of the World's Work. You cannot do your best work in the future unless you do your best work in the present.

In Chapter VI we learned that in doing this work men and women supply two things — money and labor. In doing the work of the school these same two things are necessary. Your fathers and mothers supply most of the money, although you supply a part of it, too. How people supply money for the schools and other work in the community we are going to study more carefully later. It is important for you to understand now that the money which is spent upon the schools of your community comes from the people of your community.

The second thing that is needed is labor. Your teachers and you supply this. The teachers are adults and must give all their time to this important work. So they receive

salaries for the labor which they provide. You do not receive salaries for the labor which you provide, but you do receive pay for it, just the same. Your pay is the power to do better work when you are older and to earn

THE BEST WAY TO PREPARE FOR DOING THE WORLD'S WORK IS TO DO WELL THAT PART WHICH YOU HAVE TO DO NOW

more than if you are not well educated. It is really as if your pay is invested for you in a savings-account to be paid to you when you grow up.

Now it depends almost entirely upon you how much pay you get, just as it depends upon the worker in the mill how much pay he gets. If the only kind of labor you give is your time you will get very little for it. That is, if you merely attend school and do not try to study or work, you cannot expect to learn much or to develop your

powers. Then your labor may consist of time and strength. You may work hard, but your work may be careless. Hard work is better than no work at all, even if it is full of mistakes; and you will learn more than if you loaf in school. But the best labor of all is when you work with all your ability all the time. You must remember that you are not really working for your teacher. Your teacher is helping you become fitted to work for your country and for yourself more intelligently and efficiently. This means that you should do your work as faithfully and carefully as you can. You will then receive the best pay for your labor, a good education. The bank-account in your name will grow rapidly, and when you are older you will receive a much higher return from your investment.

Preparing by Doing. — So the best way to prepare for doing the World's Work is to do well that part which you have to do now. The service which you can give at home, on the street, and in the school; the service which you can give in the Junior Red Cross, in the Scouts, and in other organizations — all this is part of the World's Work. Don't plan to do big things by and by unless you are sure that you can do well the things which you have to do now. You are making now an important investment upon which you will receive pay when you are older. Make sure that your investment is good. Work, therefore, as hard and as wisely as you can. BE PREPARED!

THINGS TO DO AND TALK ABOUT

1. Explain what is meant by the statement, "The value of boys and girls is not measured by what they are, but by what they will be."

2. Make a list of the duties which you perform regularly at home. Are they part of the World's Work?

3. How do you help to make the work of others easier? Have you done some things to make the work of others harder? Are they things that you could have prevented?

4. What work does the Red Cross carry on in your community?

5. What work has your school done in the Junior Red Cross?

6. What Scout troops are there in your community? Do the members of your class who are old enough belong to some outdoor organization?

7. What have the Scouts done in your community as community service?

8. Invite some first-class Scout from some upper grade, or from the high school, to tell your class what he thinks of Scouting.

9. Every good Scout is expected to do a good turn every day. It is a good rule for everybody. What good turns have you done for the last week?

10. How much money was spent upon your school last year? The Superintendent of Schools or the Secretary of the School Board may be able to give you this information. How much money was spent for the schools of your city or town? How much for the schools of your State?

11. Name some of the advantages which you receive as pay for the time and labor which you invest in your school work.

12. Read "You Are the Hope of the World," by Herman Hagedorn.

CHAPTER X

EDUCATION FOR BETTER SERVICE

The American System of Public Schools. — Though you may be giving good service now, you are really preparing to give still better service as men and women. This is why we spend so much money for our schools. We Americans have a great deal to boast about in our system of government; but no part is more wonderful than our system of public schools. There is no nation in the world that has schools like ours except those which have liked the American system so well that they have used it as a pattern for their own. We are justly proud of this system, and boys and girls who enjoy its benefits should know about its purposes.

In America we believe that every boy and girl should have an equal chance to become thoroughly educated. Each State in our Union compels its people to raise money to support free schools for their children; and no child can be made to pay for attending these schools. About 24,000,000 boys and girls are enrolled in the public schools of our nation. This means that one out of every five people in the whole United States is attending the public schools.

In most other countries the children of poor families do not stand much chance of getting ahead, because only the wealthy families can afford to pay for the education of

their children. In our country, on the other hand, many of our great leaders were the children of poor parents, and received their early education in the public schools. You have a great privilege in being able to attend a free public school. This, of course, means that you have important duties also. In order that you may appreciate better just how great a privilege you have and just what your duty is, let us study for a while about the organization and the great purposes of our American public-school system.

Education for Democracy. — The chief aim of the American school is education for democracy. In a country where the people have all the power, as they have in the United States, they cannot do the best for one another unless they are able to read and write, and unless they can think and act intelligently upon the great questions that will come before them. The two great things that a citizen in a democracy should be able to do are: first, to know what are his rights and to demand them; and, second, to know what are his duties and to perform them. It is to help the citizen do both of these that our public schools are conducted.

Despotic rulers have always been afraid to trust the people with education. In olden times the poor were sometimes prevented from learning to read or becoming educated, because it was supposed that it would make them dissatisfied. They would have to pay others even to write letters for them or to read letters which they had received. In a country like Germany, where there was some sort of public school, the children of the poor were

given a special kind of education, and a poor boy could never hope to go to a university. College and university training was always reserved for the young men of the upper classes. In our country, however, everybody has the same right to get as thorough and complete an education as he may want or can use. We are training citizens in our schools for citizenship in a democracy, and they can be better citizens if they are well educated.

The Purpose of Compulsory-Attendance Laws. — It is because we believe so thoroughly in the value of education for citizenship that we have laws to compel boys and girls to attend school. These we call compulsory-attendance laws. Every one of our States now compels the boys and girls to attend school for a certain number of days each year until they are twelve or fourteen years of age. In some States they must attend until they are sixteen, and in Utah until they are eighteen, unless they are given certificates of employment. Even then in some States they must attend continuation schools for a few hours each week. Some parents do not always want to do what is best for their children, and these laws are necessary to protect the boys and girls and to give them a fair chance to attend school while they are young. Sometimes the boys and girls do not like to attend school, and stay away for trifling excuses. In such cases the laws are made to protect the boys and girls from themselves.

There is a special officer whose duty it is to enforce these laws. If children are absent from school, it is his duty to investigate the reason. If the reason is legal he does noth-

ing further; but if the reason is not legal he may have the parents prosecuted and fined. You should remember, however, that this officer is only doing what the people have agreed is the best thing to do for the protection of their children and of the State and the nation. It is necessary for you to attend school regularly if you are to do your best work in the world. This is the purpose of the compulsory-attendance laws of your State, and the reason why the Attendance Officer enforces the laws.

The Organization of Our Schools. — The school which you attend is only a part of a great system. Most American public schools are organized into twelve grades. The first eight of these grades are called the elementary school, and the last four are called the high school. In many of our cities the seventh, eighth, and ninth grades are grouped together, often in a separate building, and called a junior high school.

Many of our rural schools have all these grades in one room under one teacher. These one-room schools have done a wonderful work in the history of our country, and many of our great leaders in America attended this kind of school. But, in order to give the country boys and girls the same chance as those of the cities and towns, the old type of rural school is rapidly disappearing, and large, consolidated schools are being built. The children are carried to and from these schools in large buses or wagons. The children of each grade are grouped together, and each teacher teaches one or two grades, as in the city or town. In these consolidated schools it is possible to have many

subjects, like music, drawing, sewing, cooking, manual training, agriculture, etc., which are not possible in the one-room schools of the old type.

In the cities and towns there are large, well-equipped high schools, and in many there are good junior high schools. In these schools there is a variety of subjects and courses, so as to give boys and girls, as far as possible, the kind of work that will best fit them for their life's work. In many States boys and girls from the country districts may attend the high schools in the neighboring towns and cities at public expense. Rural high schools, however, are becoming quite common, especially agricultural and vocational high schools.

Most of our States also conduct normal schools, where boys and girls may study to become teachers. There is no tuition charged in most of these schools; students must

A Consolidated School in Fayette County, Pennsylvania
The children are carried to and from school in the buses shown in the picture.

THE GIRLS' WOOD CLUB IN THE EDISON JUNIOR HIGH SCHOOL, HARRISBURG, PENNSYLVANIA

pay only the expense of lodging, board, and books. Many States also have State colleges and universities. Here boys and girls may receive training that will fit them for one of the professions or for other vocations. In most of these institutions the only cost is for lodging, board, and books. Most of our colleges and universities are private institutions and charge tuition; but they usually have a large number of scholarships which make it possible for bright, ambitious young people, no matter how poor, to become thoroughly educated. The most important thing in getting an education is to make up your mind that you want it. The old saying is true here — "Where there is a will there is a way."

Co-operating with Your Teachers. — From this you can see what wonderful advantages there are for boys and

girls in our country. These schools cost an enormous amount of money every year. It is the people's money, and some of it is your money. It is important, therefore, that you shall do your part in the work of the school, and do it faithfully.

There are two ways in which you can do this. First of all, you should co-operate with your teachers and the other officers of your school. All the rules and regulations of your school have been made in order that it shall be a good school, and to make sure that your time shall be used to the best advantage. Your school is a community. The rules are made for the welfare of the community. You should obey these rules because you want to do what is right.

The second way in which you can help is by studying hard to advance yourself as rapidly as possible. It costs about $50 per year for every pupil attending our public schools. If you fail to be promoted because you have not tried as hard as you could, then you are wasting that much good money, and you are losing an important year in your preparation for the World's Work. As a good citizen you should study to be promoted as rapidly as possible. In this way you will not only be co-operating best with your teachers, but you will also find your work happier, and you will become fitted to do a better kind of work when you are older.

What Education is For. — There are four things that your education will do for you. Men have found in their study of history that the two greatest enemies of civiliza-

tion have been illiteracy and poverty. A successful democracy must try to destroy these two ancient enemies. Our democracy tries to do it by universal free education. Then your education should help you to use your leisure time wisely and profitably, and it should help you to form good habits of living and working. Let us think briefly about each of these.

Destroying Illiteracy. — Inability to read or write in any language is called illiteracy. There are many countries where the great majority of the people are illiterate. Many people in our country cannot read or write in any language, and many more cannot read or write English. This makes it very hard for all the people to read newspapers, and to find out how the people in other parts of our great country are thinking on important questions; and it is hard for them to carry on business. One of the chief purposes of our public schools, therefore, is to teach the people to read and write the English language, and to understand our institutions.

Destroying Poverty. — The schools also try to destroy the second great enemy of mankind, which is poverty. By poverty we mean the condition where people cannot earn enough by their work to pay the cost of keeping themselves and their families healthy and properly clothed and sheltered. The whole subject of the causes and remedies for poverty is too big and difficult for us to study now. We can, however, understand one of the most important causes.

One reason why many people are very poor is that they are fitted to do only that kind of work for which a great many other people are fitted. When there are very many people ready for any kind of work the pay is very small. In Chapter VIII we learned that we are all producers and consumers. The value of what some people produce is not great because there are so many others ready to do the work. But the value of what they consume may be very great. Because these people, even by hard work, cannot produce enough to equal the value of what they consume, they are poor.

EDUCATION WILL DO A GREAT DEAL TO OVERCOME THE ILLITERACY AND POVERTY FOUND IN SOME OF THE POOR MOUNTAINEERING DISTRICTS OF THE COUNTRY

One of the great purposes of the public schools is to prepare boys and girls to be better producers. You cannot expect to receive high pay for your work unless your work has high value. The man or woman who can produce more, or who can produce better things than another, is entitled to consume more. He may not want to consume them all, and thus he may have a chance to save a little. Free schools are conducted by our government in order to help boys and girls eliminate poverty by becoming better producers. What this means for you we shall study about in later chapters.

Profitable Use of Leisure. — The third great purpose in American education is to help people use their leisure time profitably. Man wants to play as well as to work. We like to call the playtime of grown-ups leisure, but it is playtime, just the same. When people worked for twelve or thirteen hours a day, as they did everywhere a few years ago, and as they do in some mills and factories even to-day, there was not very much leisure. Nearly everywhere now working hours are being reduced, and workers have much more time to spend with their families and their friends.

Your education will help you to spend your leisure time wisely. Some people use it in further study, so that they may do their work better or prepare themselves for higher work. Some use it in doing work that takes their minds from their regular work, and so rests them. Some use it in pleasures that refresh them and build up their strength. You should learn through your school-work to use your leisure time wisely and profitably.

Development of Good Habits. — The fourth great purpose of your education is the development of good habits of thinking and acting. You may sometimes think that your teachers are too harsh in enforcing the rules of the school, and too strict in requiring you to do your work carefully, accurately, and quickly. But all this is done to develop in you the habits that will be important in the work which you will do in the world. The habits of punctuality, regularity, good order, accuracy, industry, and helpfulness which you are acquiring in school will be valuable to you

throughout your life. These habits are the foundation of every man's success in the world.

Your Great Duty. — All of these advantages are prepared for you and supported by your local community and your State in order that your life may be made as happy and as useful as possible. Do you not think that it is your duty to stay in school just as long as you can in order

A Profitable Use of Leisure is Attendance at the Public Concerts Given in Many Cities

that you may fit yourself for the best service that you can give? All the time that you are in school you may be developing good habits that will be necessary in your work in life. You may acquire the knowledge and develop the abilities that will make it possible for you to do a good share of the World's Work, and do it well. You may thus become better equipped every day as a citizen of your local community, State, and nation. Your present job is a very important part of the World's Work. It is your great duty to stick to it, and to do it well.

THINGS TO DO AND TALK ABOUT

1. Why do you think that education is necessary to good citizenship in a democracy?

2. Why should citizens read newspapers and magazines? What papers and magazines do you read?

3. Have any poor boys and girls gone to college from your community and become successful in the World's Work?

4. What is the compulsory-attendance law of your State? Is it enforced? Show how it really protects boys and girls.

5. How are the schools of your community organized?

6. Are there any consolidated rural schools near your home? What advantages are there in the consolidated school?

7. How many normal schools are there in your State? Is there one near your home?

8. Suggest ways in which you can co-operate with the teachers and officers of your school.

9. What percentage of the people of your State cannot read or write in any language? The census reports will show this. How many cannot read and write English? Why is it important that all should learn to read and write the English language?

10. Is a daily paper received in your home? Do you read it?

11. What is done in your community to help the people spend their leisure time profitably? How do you spend your leisure time?

12. Make a list of the good habits that you are developing in doing your school-work which you think will be useful to you in later life.

13. How do you think that your education will make you a better producer?

14. Why is it your great duty to stay in school?

CHAPTER XI

PREPARING FOR PROMOTION

What Your Education Should Do for You. — We have said that one of the great purposes of the public schools is to prepare boys and girls to be better producers. Some day you will leave school to take up another part of the World's Work. Your parents, your teachers, and your friends all hope that you will then be fitted for a higher kind of work than you are doing now, and that you will be promoted after a while to still higher and better work. During the years of your school life you have been promoted from one grade to another until you have reached your present grade. Each time you were promoted it was because your teachers believed that you were qualified to do more advanced work. That is the rule in life everywhere. Many young men and women outside the school are steadily winning promotion to higher and more responsible work because they are qualified for it. To be qualified for any responsible work requires two things: first, you must be willing to work hard and faithfully; and second, you must possess the special ability and training that are needed for that work. In the work of the world the competition for various positions that are worth while is so keen that only the willing and qualified workers can expect to win promotion.

When you come to leave school to do your share of this

work you should make sure that your new work is a real promotion for you. Many boys and girls do not think of this at all; or, if they do think of it, they often have the wrong idea of what promotion means. You should not leave school, however, if you can help it, until you are sure that you have the training that will make it possible for you to advance in the work which you choose. Your education should help you in two ways: First, it should help you to find that kind of work which you can do best as a man or woman; and, second, it should help you to become better qualified to do that work well. We have seen that in all the work of the world each individual usually does that part for which he is best fitted. In this way the part that each person does is only a small part of the whole work, and his part is not of much value until it is combined with the work of others. But, as we have seen, each person is expected to become very skilful in his or her own special work. This, you will remember, we have called the division of labor. One of the chief purposes of your education is to help you to find your place in this work and to prepare you to fill that place well. You should not leave school, therefore, until you are certain that you are being promoted to the work which you are best qualified to do, and that you are prepared to be successful in doing that work. In order to help you decide this question wisely let us study for a while about the kinds of work that people are doing outside the school.

The Old Apprenticeship System. — It will help us if we begin our study with the way boys and girls found their

places in the World's Work in the days of our grandfathers and great-grandfathers. It was simple then to find the kind of work that one should do; for the girl was expected to follow her mother in caring for a home, and the boy was expected to follow his father in working on the farm or in his father's trade. Very few people gave any thought to the question as to whether or not this was the best sort of work that these particular boys and girls could do.

It did not matter much, at any rate, for there was not much choice. There was practically nothing but housework for the women. In the few trades that men followed each tradesman was able to make the entire article by himself. The expert watchmaker, for example, could make a complete watch, and the shoemaker could make a complete pair of shoes. The work was carried on in small shops, and mostly by hand. The owner of the shop, who was a skilled worker in the trade, was called the master. Under him were a number of other skilled workmen called journeymen. These men had also learned the trade, but had not enough money to have shops of their own, or they preferred to wander from city to city, and did not want to be tied down to any particular shop. Then each master had one or more boys called apprentices. These apprentices lived in the house of the master and worked for him in any way he wanted, in return for which service he agreed to feed and clothe them and to teach them the trade which he followed. Under this arrangement the boys were "bound out"; that is, their parents signed papers by which they gave all their rights and powers over their children to the master for the period of the appren-

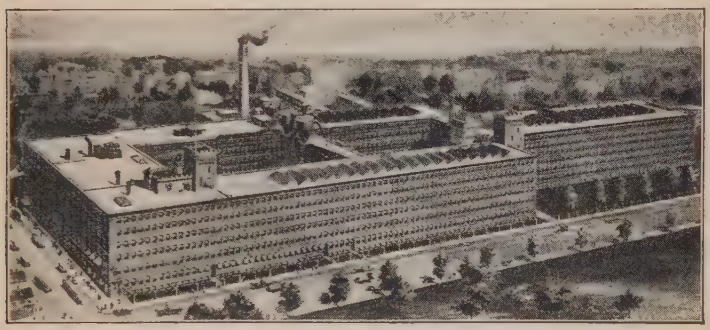
Apprentices Lived in the House of the Master and Worked for Him

ticeship, which was usually seven years. The boys had to leave their own homes and live with the family of the master. You may be sure that he made them work very hard for the living and training which he gave them. Many boys ran away to escape the harsh and often brutal treatment of the masters.

Many boys ran away for another reason — they strongly disliked the kind of work which they were expected to learn. In most cases the fathers picked out for their boys the kind of work they were to do. Perhaps the father was especially fond of the work which he was doing and thought it was the best kind of work for his boy. Or perhaps he hated the work which he was doing and was determined that his boy should not follow it. In either case he was likely to choose for his boy that kind of work which he himself liked, not the kind which he was sure that his boy was best fitted for. Many boys were compelled to learn work which they afterward hated. In those days fathers did not always realize that each person is specially gifted in one way or another, and that we should find out first of all what each person is fitted to do best, and if it is good work we should help him to do that work well.

The New System. — This old system has almost entirely disappeared in our country. To-day most of the World's Work is done, as we have seen, in large mills and factories and by wonderful machines, and the number of trades that men and women follow has been greatly multiplied. In many cases the machines do all the difficult and complicated work, and men and women merely operate these

machines. Take a single illustration. Years ago the village cobbler measured a man's feet and, all by himself, dressed the leather and made a pair of shoes. In a modern shoe factory, however, it took nearly 200 people, all doing different work, to make the shoes that you have on your feet. The old cobbler took several days or even weeks to make a single pair of rough and clumsy shoes. Some mod-



A Modern Shoe Factory, Containing over 500,000 Square Feet of Floor Space

ern factories produce a thousand pairs of good shoes every hour. But a great many people have done some work upon each pair before it is completed. Each of these people, however, worked all day long doing just one small part of the work upon each pair. In this way the cobbler's trade has become divided up into a great many parts, and each of these parts is much simpler than the old trade was. Thus it does not take so long to learn one of these parts as it did to learn the whole trade in the old days.

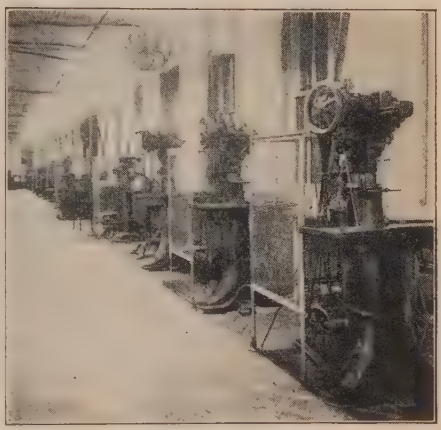
There is another important difference between the old and the new systems. In the old days the master had to

teach the boy to read and write and to do even simple arithmetic, as well as teach the knowledge that was necessary for the trade. There were no schools such as we have to-day. But in these days, when a boy or girl learns a trade, it is expected that some one else has taught the common branches other than the teacher of the trade. All of this elementary work is now left to the schools, and in many schools there are even excellent shops and sewing-rooms, where boys and girls may learn the rudiments of many of the trades. So it is not necessary for boys and girls to be "bound out" in these days. The period of time that is necessary now to learn a trade is very short. Boys and girls may stay in school for these early years and live at home. Even when they are learning a trade now they usually live at home. They are still called apprentices, but in most cases they are paid a small wage while learning.

THE OLD-TIME COBBLER TOOK SEVERAL DAYS TO MAKE A SINGLE PAIR OF ROUGH AND CLUMSY SHOES

There is still another important difference between the old and new systems. We have seen how the trades that men follow have been greatly multiplied. A great many

other divisions of the World's Work have also been made. Years ago the doctor and the barber were likely to be the same man, and he needed very little special training. To-day the doctor is a very well-educated and well-trained person and no barber may practice medicine without this special education and training. Besides, the doctors have divided up their work, and we now have specialists for diseases of the eyes, and others for the ears, and still others for other parts of the body. We have specialists in children's diseases, and we have skilled surgeons who perform delicate operations upon the body. Other kinds of work, such as that of lawyers, teachers, engineers, etc., have developed, and have been divided up in the same way. All of these divisions of work require a long course of education and training.



THE BOTTOMING ROOM IN A MODERN SHOE FACTORY, WHICH MAKES OVER 16,000 PAIRS OF SHOES A DAY

Wise parents and teachers in these days try to find out just what part of all this wonderful division of work boys and girls are best fitted for, and to encourage them to choose that work and to prepare to do it well. This is not always easy to do. It may sometimes take several years before any one can be sure what kind of work a particular boy or

THE BOY HANDEL DISCOVERED AT HIS SPINET
His father had destined him for the law, but he became a great composer.

girl can do best. In many schools, especially in junior and senior high schools, there are special teachers called vocational counsellors. These teachers give their whole time to helping boys and girls find the kind of work they are best fitted for, and to helping them plan their education so that they may be able to find and to do their best work. In these days, therefore, the best kind of preparation in the early years for any sort of work is found in school and at school studies. It is the people who have a good foundation and a thorough preparation who are most likely to win rapid promotion in the work of the world.

Why People Receive Wages and Salaries. — Most people measure the value of the work they do by the pay they

receive for it. They think a person is promoted only when he receives higher pay. This is not always a safe rule; for some important kinds of work are not paid for so well as some others that are not so important. For example, clergymen are doing a very important kind of work, but their pay is not so high as that of doctors, lawyers, and business men. It is true, however, that as people are promoted to more responsible work in any field they receive higher pay for it. If a clergyman takes charge of a larger church or parish with larger duties and responsibilities, it is naturally expected that he will receive a higher salary; and as a doctor becomes more successful he is called to treat more difficult and serious cases, for which he is paid higher fees. This is true in all kinds of work — as the importance and responsibility of the work increases, the pay also increases.

The division of labor makes it necessary that people shall be paid in some way for the work they do. In the days of the cavemen there was almost no division of labor except within each family. The father had to hunt or find in some other way all the food for his family, and he had little time for anything else. Even the little children had to begin very young to find food by digging roots or gathering fruits, or catching fish and game. Each family had also to provide its own clothing and shelter. Even in frontier life, as we have seen, every family had to depend entirely upon itself. But in civilized communities, where several families live together, the people co-operate. And since the whole civilized world is really one large community, people have divided up the work of the world a very great deal. Some of the people give their time to providing

food for all the people, some others provide the clothing, some others the shelter, and still others provide other things. All the adults are expected to take some part in this work, but nobody does it all for himself. People are working for one another, as we have seen, and must organize so as to co-operate successfully.

Each person who does a part of this work is entitled to a fair share of the good things of the world in return for his labor. But there must be some way to give each person his share of these good things. In Chapter VI we saw why money is necessary to help people dispose of their surplus products. The division of labor makes money even more necessary. Suppose, for example, that a worker in a shoe factory had to buy the things upon which he works, and then when he had finished his part of the work had to sell them to the next worker. He would not be able to do nearly so much work as he does. In a factory or mill to-day the worker does not own any of the things he is helping to make. He does not own the machines with which he works, and in most cases he does not own the tools which he handles. All he supplies is labor. But this labor is important. You will remember that this consists of time and strength and ability. For these he is entitled to a fair share of the good things of the world.

But it often takes a long time to complete the whole process from raw materials to finished product. If the worker had to wait until the finished product is sold it would take a still longer time. In the meanwhile the workers must have food and clothing and other things for their families. It is the rule, therefore, to pay the workers at

regular intervals a certain amount of money for the work which they have done, and they may then buy whatever they need or desire. This may be a certain amount per hour, or per day, or per piece of work. Such pay is called wages. You can readily see that when there is no work done the wages stop. Some people are paid a certain fixed amount per week or per month, no matter how much work is done. This kind of pay is called salary. In any case the pay that is received for work is the share the worker is entitled to of the good things of the world. He gets it in the form of money so that he may use it in any way he pleases.

What Promotion Requires. — It is important for you to see that a person is not promoted because he gets more pay; he gets more pay because he is promoted. The increase in pay is given because there is an increase in the importance or responsibility of the work. We cannot consider all the conditions that make some kinds of work more important than others, but we should mention a few. In some kinds people must have a special ability that only a few people have. In others people must take a long course of training before they are ready. In still others there is a great deal of risk, and not many people are willing to do the work. As a general rule we may say that if the work is necessary, and few people are willing to do the work, the pay is likely to be high. If there are many people willing to do the work the pay is likely to be small. In the work that requires long training not many people are willing to give the time to get ready; while in the work that

requires little or no training there are many people ready to serve. So it is easy for you to see that if you leave school early you must be satisfied with jobs that pay very little. If you want to do the important and responsible work of the world you must study hard and long to fit yourself for it. Your share of the good things of the world will be measured by the value of the service which you give to it.

Promotion to Better Service. — Now you can see why the American people believe so thoroughly in education. Your education is not for what you can get: it is for what you can give. Your education should help you to find the part of the World's Work you can do best, and it should prepare you to do your best in that work. The way to get better pay in life is to give better service. The only genuine promotion is the opportunity for giving better service.

THINGS TO DO AND TALK ABOUT

1. Do you know any young man or woman in your community who has been promoted recently to some important work? What did this promotion require?
2. Ask your father or grandfather to tell about the old apprenticeship system by which boys learned trades when he was young.
3. Ask your mother or grandmother what kinds of work girls did many years ago and how they found this work.
4. Ask some old shoemaker how he learned his trade and how he used to make shoes many years ago. Does he make shoes now? Why or why not?
5. Ask some one who works at a trade in one of the mills of your community how many people must work with him before a complete article can be made ready for use.

6. Your grandfather or grandmother can probably tell you how boys and girls were " bound out " years ago. Ask them to tell about the experience.

7. Do you know people who are doing work they do not like because their fathers insisted that they follow that kind of work? Why is it important to find the work you like? What should cause you to like any particular work?

8. Is it a good thing for a boy to follow his father's vocation? Why or why not?

9. Send a committee from the class to a near-by factory to find out just what kind of work each individual does all day. Learn, if possible, how many years some of the oldest employees have been doing one kind of work.

10. Do you know any boys or girls who are learning trades? Are they called apprentices? How long does it take each to learn the trade?

11. Why is a barber pole or sign painted in red and white stripes?

12. Ask some one of the older physicians of your community how he was educated and trained for his profession, and then ask one of the younger physicians about his education and training. How different was their training? Why was there a difference? Ask an old and a young lawyer also about their training, and compare them.

13. Why should people receive higher pay for more important work?

14. What are the advantages of wages over salaries? What are the advantages of salaries over wages?

15. How will your education help you to prepare for promotion?

CHAPTER XII

THE CLASSES OF OCCUPATIONS

The Occupations of People. — We have learned that the work which people do in the world has been divided up into a great many parts, and that each person is expected to become very skilful in doing one of these parts. Unless he does his part well he should not expect to be promoted to work that is more responsible and therefore better paid. To help you think about the part of this work that you will take when you grow up let us study for a while about the kinds of work that men and women do. If we should merely make a list of all the divisions of the World's Work it would fill several pages of this book. The reports of the U. S. Census give nearly 4,000 of them. We cannot study these divisions, but we can group them into several large classes and study these classes.

The kind of work that a person does as a regular calling is his occupation. This is the work to which he devotes most of his time and strength. If an occupation requires some special skill, or if it requires some special education or training, we call it a vocation. We may group most of the vocations into two large classes. The first class is the trades. These are the occupations in which the work is done mostly with tools and machines, and which require special training of the hands. The second class is the professions. These require long study and preparation, and

usually call for skill of the mind rather than of the hands. Some occupations that require special skill of both mind and hands, like the work of the surgeon or the pianist, are also professions. There are other classes of vocations, such as the agricultural, commercial, and public-service vocations.

On pages 140–141 you will find nearly a hundred different kinds of occupations grouped together into a few large classes. Most of these occupations, however, are really classes by themselves; because the work done in them is usually divided up into many parts. For example, in the work of teaching we have elementary and high-school and college teachers; and in the higher grades and schools each teacher has a particular subject or department. We shall study a little about each of these large groups or classes, and as we do so you will need to refer to this table.

The Place of Women in the World's Work. — Before we begin this study we should see why it is important for girls as well as for boys. Girls may think that this is a boy's book, and that they do not need to bother about finding the work for which they are best fitted or about getting ready to do that work well. But this is not true. Finding their best work in life and getting ready for it is just as important for girls as it is for boys.

One of the most important differences between life in the days of our great-grandfathers and our present-day life is the way women have been treated. In the old days, as we have seen, every girl was expected to become a home-maker, like her mother. But in these days women are

expected to do almost any kind of work. A large majority of our teachers are women, and there are many serving as doctors, lawyers, and preachers. There are many women serving as clerks or as secretaries in stores and offices, and some have become successful managers of large and important business enterprises. In our mills and factories there are great numbers of women operating machines of various kinds. When many of our men went off to fight in the Great War it was necessary for the women to take their places even in the shops and on the trains, and many of them are still doing this work. Even though a girl expects later to marry and take charge of a home, she will find it wise to be prepared to do some other kind of work. It is just as important for girls, therefore, as for boys to choose the kind of work for which they are best fitted, and to become prepared to do that work well. It will pay boys and girls alike to study the great classes of occupations.

CLASSES OF COMMON OCCUPATIONS

I. Home-Making Vocation

II. Agricultural Vocations

Bee-raising	Fruit-raising	Poultry-raising
Cattle-raising	General Farming	Trucking
Dairying	Horticulture	

III. Professional Vocations

Acting	Forestry	Missionary Service
Architecture	Journalism	Music
Art	Library Work	Nursing
Chemistry	Law, The	Pharmacy
Dentistry	Medicine	Social Service
Engineering	Ministry, The	Teaching

IV. Industrial Vocations

A. building trades

Architectural Drafting	Concrete Work	Paper-hanging
Bricklaying	Electrician	Plumbing
Carpentry	Masonry	Steel-worker
	Painting	Wood-working

B. other mechanical trades

Automobiles	Glass-making	Mechanical Drafting
Cabinet-making	Jewelry-making	Sheet-metal Work
Foundry Work	Machinist	

C. the publishing trades

Bookbinding	Photography	Printing
Paper-making		

D. the clothing trades

Boots and Shoes	Laundry Work	Shirtmaking
Dressmaking	Men's Clothing	Straw Hats
Felt Hats	Millinery	Textiles, The

E. the food trades

Baking	Confectionery	Meat-packing
Canning		

V. Commercial Vocations

Advertising	Real Estate	Stenography
Banking	Railroading	Telegraphy
Department Stores	Salesmanship	Telephone Operating
Insurance	Secretarial Work	Typewriting

VI. Government-service Vocations

Clerical Assistant	Fireman	Postman
Diplomatic Service	Policeman	Public Office

VII. Unskilled Occupations

The Home-making Vocation. — We must remember that the most important work for girls is still home-making. At

the present time the great majority of girls who work in factories and stores do so for only about six or seven years and then marry. And many of these girls who do not marry help to keep house for themselves or for others in addition to their other work. So every girl should learn how to manage a home economically and happily whether she expects to do any other kind of work or not. A large part of the income of every family must be spent for the home and by the home manager, and our girls should learn how to do this wisely and carefully.

Cooking Class in the Edison Junior High School at Harrisburg, Pa.

In many districts there is a good chance to begin to study the problems of the home in the home-making courses of junior and senior high schools or in the vocational schools. In these courses girls receive instruction and practice in how to choose and prepare nourishing food economically, and in how to make and repair clothing, as well as in how to equip and decorate a home. Many girls must meet these problems without previous preparation or study. Frequently they learn only after many costly mistakes and disappointments. It is wiser, if possible, to learn before making mistakes. It will pay every girl to prepare to be a good home-maker, whatever else she may expect to do.

Agricultural Vocations. — Another important class is the agricultural vocations. All of these have to do with the food supply of the world. As you can see from the list, there are several different kinds of work in this class. We have not time now to study each of these vocations, but there are certain important things to think about regarding them as a group.

From a photograph by U. S. Dept. of Agriculture

INSTRUCTION IN CULTIVATION OF CORN IN A RURAL SCHOOL IN VIRGINIA

You should not suppose that if you live in the city or town you need not be interested in the agricultural vocations; or that if you live in the country they are the only vocations in which you should be interested. There have been many city boys and girls who probably would have failed badly in the trades or professions, but who have succeeded wonderfully in agricultural vocations. And there have been many country boys and girls who have become very happy successes in the trades and professions in the towns and cities, who might have been unhappy failures on the farms. In the past years boys learned farming and other agricultural work from their fathers, and country boys were the only ones who were expected to work on the farms. In these days, however, agricultural courses in high schools and colleges make it possible for town and city boys and even girls to study the agricultural vocations and to become successful in them.

There are many ways by which you may begin to prepare for these vocations. School and home gardens will give you a chance to see if you are interested in the work of raising food. The raising of bees and poultry has been an interesting experience for many boys and girls. Certainly you should realize that the men and women who help to supply the food of the world are doing a very important part of the World's Work, and that if you like such work it will not be difficult for you to find a way to become successful in it.

Professional Vocations. — The professional vocations are another important class. The work in them is so very important that they sometimes require long courses of education and training. To become a doctor, for instance, requires in some States that one shall finish high school and college, then finish a course in a medical school, and then serve a year or two as a resident physician or interne in a hospital. This whole course may require ten or twelve years after finishing the eighth grade of school. Such a long preparation is necessary because the work of the doctor is so very important that only those people who are best qualified for this work should be allowed to do it. There are many other professions that do not require so long a course of preparation. It is becoming more and more true, however, in all professions that only the man or woman who is fitted for the work and who becomes well educated can expect to succeed and do good work.

There are two professions in which the chances for real service are very high, but from which the poor pay has

frightened many promising boys and girls. These are the ministry and teaching. No boy or girl who wants to get rich should choose either of these callings. But every boy and girl who wants to give a great deal of good service, even though it may not be paid very well, and who feels specially qualified for the work should choose one or the other of these professions. The American people are coming, however, to appreciate the work done by our ministers and teachers much more highly, and to make it possible for them to enjoy a fair share of the good things of life in exchange for the service which they give.

All professional work is good work if it is done well, but it is likely to be very expensive if it is done poorly. So it is important that you should be willing to work hard and long if you wish to do this work. You should not hesitate to choose one of the professions for your work because of the long course of education that may be necessary. Ambitious boys and girls who show promise of success and who are not afraid to work hard may get even the longest course of education. Many of our leading doctors, lawyers, teachers, clergymen, and other professional men were the children of poor parents. The two most important things you need are fitness for the important work you wish to do and determination to work hard in getting ready for it. If it is the kind of work you can do best, a profession will be a high class of service for you.

Industrial Vocations. — A very large class of vocations is that of the industrial vocations or skilled trades, because

here the division of labor has been made finer than anywhere else. This work has to do with changing raw materials of some kind into things that people need and can use. As you can see from the table there are many different kinds of trades. It usually does not take long to learn one of them; but in many cases they require special skill and considerable strength, and many people are not qualified for them. In some States it is not possible to begin learning the skilled trades until the age of 16 or even 18. In many trades the important work is really done by wonderful machines, and the worker merely operates these machines. It does not take long to learn how to do this work, but it is not safe to trust it to children.

In most of the trades the workers are paid according to the amount of work they do. This is called "piece-work." Each worker, as we have seen, does only a small part of the whole work upon each article. He is paid then a certain amount for his work upon each piece, and the faster and better he works the more pay he gets. You can easily see, therefore, how important it is to be well fitted for the work if you want to earn much and to be happy in a trade. Many schools now help boys and girls lay the foundation for these kinds of work in the vocational courses. With this good preparation many young people have become successful in the work of the world, and are winning promotion right along to more important and responsible work in the field of the trades. Many a great leader in our industries worked at one or another of the trades in his younger days. You should bear in mind that one may become a leader in the trades as well as in the professions

if one is fitted for the work and is willing to work hard and intelligently.

Commercial Vocations. — Another large class of occupations consists of the commercial vocations. These have to do with buying and selling raw materials and finished products, and with transporting people and goods from one place to another. Without this important work we could not enjoy as many things as we do from various parts of the world, or transact our business as speedily as we do. Our cities have a great many large office-buildings where many thousands of people are engaged in parts of this work; and our railroad and other transportation lines have many other thousands of people at work.

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BOYS OF THE BLOOMINGTON, ILL., HIGH SCHOOL AT WORK IN THE MACHINE-SHOP OF THE MANUAL-TRAINING DEPARTMENT

To help our boys and girls prepare for these vocations our schools have commercial courses. These courses consist of stenography, typewriting, and bookkeeping, and in the larger schools there are also courses in other commercial vocations. There are many special schools for these vocations; and sometimes the large companies, like the tele-

phone and telegraph companies and the large department stores, conduct their own schools. The difficulty with these special schools, as a rule, is that they are very narrow, and do not teach anything except the special kind of work. They are good for people who decide to take up this special work when they have already left school and are much older than you; but while you are young you should plan to get education for your leisure as well as for your work. Many young people take correspondence and night-school courses to prepare for the better kinds of commercial vocations. This class of vocations is good for you if you are fitted for it; and it offers many chances for promotion to the people who are fitted for their work and are willing to work hard.

Government Service. — A large number of people are necessary to carry on the work of our government. We shall study in a later chapter just what this work is. Some of these positions are only temporary. That is, the people elect some one to an office for a definite term. At the end of the term he must come before the people again, and if they do not want him to serve they will elect some one else. These people when elected to an office have the power to appoint many of their assistants and helpers. If the people appoint a new man to an office he is likely to appoint new assistants and helpers. This kind of work is what we mean by public office.

It is easy for you to see that there is not much encouragement for a person to become very skilled in this kind of work if he cannot be sure of keeping it very long. For

this reason our people have decided to put many public offices under the Civil Service. In this service examinations are given for each kind of position, and no one may be appointed unless he has received a high mark in these examinations. When a person is appointed to an office under the Civil Service he may hold it so long as he does satisfactory work, no matter whom the people may elect to the chief offices. All our city policemen, paid firemen, and all our postmen are in the Civil Service. In all government service people are doing an important part of the World's Work.

The Unskilled Occupations. — There is one more class of occupations that we should consider. This consists of the unskilled occupations. We do not call them vocations because they do not require any special fitness or training. These occupations are necessary and the people who follow them are doing important work. We could not get along, for example, without the common laborer. All work, as we have said, is noble if it is necessary work and adds to the happiness of the world. But the pity of it all is that there are many men and women in these unskilled occupations who might have become leaders in the trades or professions if they had only had the chance to attend school like you. Or perhaps they did have the chance and foolishly left school before they found what vocation they were best fitted for, and before they had received the training that would have fitted them to do a high class of work in the world. They have probably drifted from one hard job to another, always with hard work and poor pay, be-

cause they quit school too soon; and now they cannot win promotion because they do not have the necessary training. The unskilled work is all of it important, but no one should be doing it who is adapted for a better kind of work.

Workers and Managers. — It will be well for us while we are studying about the classes of occupations to think of another way to divide them. Whenever people work together in groups, as they do in most of the organized service of the world, we say that some are workers and some are managers. The workers do only one kind of work, and are not responsible for the work of others. The managers, on the other hand, must plan and organize the work for groups of workers, and must help and guide them so that they may do their work efficiently. The value and importance of the manager's position depends upon the kind of work and the number of workers he is responsible for. The managers in most cases were at one time workers; they proved faithful in their work and were promoted to the more responsible work. As an illustration of this grouping we might say that in the work of your school you are the workers, and your teachers are the managers. There are several different names for the people in the manager group. They may be teachers, principals, heads of departments, supervisors or superintendents, in a school system; and in a business establishment or industry they may be bosses, foreladies or foremen, superintendents, managers, vice-presidents or presidents.

The Value of an Occupation. — Many people have the wrong idea of what makes an occupation worth while. There is nothing in one occupation as an occupation that makes it better than another. It is the person in the occupation who honors or spoils it. Many choose professional work because they think they will not have to work hard. This is a serious mistake, as every one in a profession knows. The man or woman who chooses one of the professions and is prepared to do good work finds a great deal of hard work to do. It is the poorly prepared or unfit doctor or lawyer that usually does not have much work to do, because people cannot trust them. Then some people choose professional work because it gives them a "white-collar" job. This is also a very poor reason for choosing. It is much better to soil your hands and clothes in work that you like and can do well than to spoil your life by trying to do work that you are not fitted for. These classes of occupations are not arranged according to their importance. In all of them there are men and women who have become very successful and have done a valuable part of the World's Work. No matter which one of them you choose you, too, can succeed if you are fitted for the work and are

A Class in Woodwork in a Boys' Summer Camp in Maine

prepared to work faithfully and efficiently. The value of any occupation depends upon the kind of work you do in it; and this depends upon whether you like the work and are prepared for it. Your most important duty just now, therefore, is to prepare yourself for the greatest possible service.

THINGS TO DO AND TALK ABOUT

1. How many of the vocations given in the table on pages 140–141 are represented in your community?
2. Make a list of the occupations in which the fathers of your class are engaged.
3. Make a list of the vocations in your community that are open only to men; a list of the vocations that are open only to women; and a list of the vocations that are open to men and women.
4. Are there any women doctors in your community? Any women lawyers? What percentage of the teachers in your community or in your county are women?
5. When may girls begin home-making courses in your school? When may boys begin manual training?
6. Do you know any people who were town and city boys and who have been successful in agricultural vocations? Do you know any people who were country boys and girls and who have been successful in the trades or professions?
7. Has your State increased the salaries of teachers in the past ten years?
8. Name some great leaders of industry who began at the bottom and worked up. Are there any in your community?
9. Name some leaders in business who began at the bottom and worked up. Are there any in your community?
10. What commercial courses are offered in the public schools of your community?
11. What government positions in your community are filled by Civil Service?
12. Why should a manager be paid more than a worker?

13. Name some "white-collar" vocations. Why do many people think they are easy?

14. Do you know any professional people in your community who do not work hard?

15. How should you judge the value of an occupation?

16. How will staying in school help you to find the work you are fitted for?

CHAPTER XIII

THE EVILS OF CHILD LABOR

Extent of Child Labor. — One of the saddest things in the history of the world is the way little children have been compelled to work. If you watch the crowds going to and from the knitting mills or canning factories in or near your city or town, you will find among them a large number of children only a little older than yourself. Perhaps you may find many who are younger than you. They are tired and pale and do not look happy. They have worked harder all day than you need to work in school; and they cannot have the freedom and clean surroundings that you enjoy. None of them has so rich an opportunity as you have.

Very many of our boy and girl workers are in the textile mills. Here wonderful machines do the work of spinning the thread, weaving the cloth, or sewing the garments, and the boys and girls assist in operating these machines. Many others are employed in our canning mills. A very large number are employed on our farms and plantations all the year round, and at the times when crops ripen and must be harvested quickly many more boys and girls must help in the work. Altogether there are probably 2,000,000 boys and girls under 16 years of age working instead of going to school. The employment of children in this way we call child labor.

Causes of Child Labor. — There are several reasons for the employment of children. As machines were invented to do the work that formerly required skilled workmen, it was found that in many cases children could tend these machines as well as adults. No one would think of paying these children as high wages as he paid adults. Hence the man who employed children could do the work more cheaply than the man who employed only adults. So greedy employers came to use more and more children, and other employers had to do the same thing or lose much of their trade. In our country to-day some States permit children to work because the employers say they must have cheap labor.

MANY OF OUR BOY AND GIRL WORKERS ASSIST IN OPERATING THE MACHINES IN THE TEXTILE MILLS

Another cause of child labor is extreme poverty. Many families, especially in the cities, cannot live on the amounts which the adults are able to earn, because the adults are often unskilled workers and cannot earn high wages. If the families are large it is hard to make ends meet. So

parents are glad to send their children to work to add a little to the earnings of the family.

Sometimes, however, parents are well able to support the children, but want some luxuries and pleasures which they see other people enjoy. In many cases children must go to work to help pay for these luxuries. When children must leave school to help buy necessaries for the family it is a great pity; but it is a tragedy for them when they must leave school to buy luxuries. There is no luxury or pleasure in the world that is worth the price of your education.

How Children Are to Blame. — But sometimes the boys and girls themselves are to blame. They may not like school and may not realize how important it is to become thoroughly educated. They often do not like the discipline of school life, and do not see that the discipline of the factory is always more rigid and severe. So they work at their school tasks without interest or enthusiasm. After a while they find that their school work is becoming harder and harder, and perhaps they fail to be promoted. Then, as soon as the law permits, they leave school to work.

Sometimes boys and girls are tempted to quit school because the wages of working boys and girls look big to them. They think that they will be as rich as millionaires if they work in a factory or mill for a dollar or so a day. But you know, boys and girls, you can hold a penny so close to your eye that you can hide the moon. You should now learn to measure the value of things by what they cost. If some one offers you a pencil for an apple you think carefully which is more valuable to you, the pencil or the

apple; and you are foolish if you decide before you think. Boys and girls should always measure the real value of work in school and work in the factory or mill before yielding to the temptation to leave school. Be sure of one thing: you may have more spending money now if you quit school to work, but it won't last long, and you will likely save nothing; while if you stay in school now you will later on have money to save as well as to spend.

Eight-Year-Old Girl Topping Beets.

This work is very tiring and dangerous for children.

Effects of Child Labor on Children. — Child labor nearly always has a bad effect on boys and girls. At your present age you need freedom, plenty of fresh air, and a variety of activities. That is why your school-day is short; and that is why your school activities are varied and broken by frequent rest periods. Then, too, you have a great deal of time out of school hours when you are free to do other work if you wish or to run and play. In a factory, on the other hand, a boy or girl is required to do a particular kind of work; and all day long for a long day, and every day,

week after week, and month after month, each must do this same monotonous work. The division of labor makes this necessary. There is no variety in the work, and little chance for rest. Do you wonder that factory workers are pale and tired?

The hours of the child workers are always longer than your hours in school. The division of labor makes it necessary that all machines and workers start and stop at about the same time. One worker takes the work that another has finished, does something with it, and passes it on to the next worker. It is hard to arrange different hours for different workers. Usually men, women, and children must all work nearly the same number of hours; and since the men and women need to work long hours to earn sufficient wages to live, the children must also work long hours. So the factory worker starts his work every day long before you start your school work; he has a shorter noon recess; and he is still working long after you have shut your books and gone off to play. These long hours have a bad effect upon the health and growth of the boys and girls.

Danger of Blind-Alley Work. — Child labor has another bad effect upon the children in the way it shuts them out from finding the kind of work they are best fitted for. Most of the work which children do is blind-alley work. Do you know what a blind-alley is? It is one of those narrow streets or roads that suddenly ends in a high fence, and you cannot get out unless you go back the way you came. It does not take you anywhere, as a real street

does. That is the way many of the jobs of boys and girls are. In many States it is not possible to enter any of the trades until one is 16 or even 18 years of age. The usual factory job does not prepare for any of the trades. So when a boy quits school at 14, or even earlier, he must float along until he is old enough to begin to learn a trade. Then when he does begin he finds that he must compete with other boys who went farther in school, and he is handicapped. When he quit school he ran into a blind alley, and he has lost some very valuable time getting ready for his life-work. Many girls have had the same kind of experience.

Those who have made a careful study of this question tell us that from 70 to 80 per cent of the boys who leave our schools before completing the eighth grade enter the unskilled occupations, and are the poorest paid of our workers. Don't you think, boys and girls, that leaving school early, unless it is absolutely necessary, is like holding the penny so close to your eye that you cannot see the moon?

Effect of Child Labor on Others. — Child labor also has a bad effect upon others besides the children. This kind of work usually weakens the children, and they cannot become vigorous men and women. The moral conditions also among these workers are often not good. Then, too, children who work for low wages become accustomed to low standards and low wages. They often have no ambition to try to get ready for better work. As they grow older and must support themselves entirely by their own

earnings, they must work extremely hard to earn enough to live. In the end it does not pay for the people to have cheap goods and cheap food, if we must pay up for them in the poor health and bad morals of our boys and girls.

Child labor also has a bad effect on the work and pay of adults. If no children were allowed to work, adults would have to do the work. Hence, every child who works pushes some adult out of work. Managers will often take children instead of adults, if they can get them, because they will not have to pay them as much. So it often happens that fathers and mothers and older brothers and sisters must work for low wages if they want to keep their jobs from being taken by boys and girls. Thus you can easily see that child labor has a bad effect upon the adults as well as upon the children themselves.

Why Child Labor Laws Are Made. — Because the American people are coming to feel that we cannot have a nation of sturdy, right-thinking citizens if so many of them must work hard all through the years of childhood, they are making better and better laws to protect them. Our child labor laws are made to protect your rights as children. It may be necessary to protect you from greedy employers who want cheap labor; or it may be necessary to protect you from your parents, who may not appreciate the value of a thorough education; or it may be necessary to protect you even from yourself, because you cannot see how important it is for you to continue in school.

Most of our child labor laws do three things: First, they set certain standards of age and school progress that

children must meet before they may be permitted to leave school to work. In many of our States the age is 14, in some it is 16 and even more. Some States require children to complete the sixth grade before they may leave school to work, and some even require the eighth grade. Second, the laws usually fix the hours that children may be employed. In some States they may not be employed at all at night. These laws sometimes also fix the length of the working day for children, making it somewhat shorter than the working day for adults. Third, some of these laws forbid the employment of children around dangerous machinery or in pool-rooms.

Whenever these good laws are passed, the people who employ children cry that their business will be ruined. But they soon find ways to get along without the work of the children. About thirty years ago it was common for boys 9 or 10 years of age to find employment "picking slate" in the coal-breakers of eastern Pennsylvania. By the present Pennsylvania law no boy can work in a coal-breaker under 14 years of age; and our national government puts a heavy tax upon the profits of corporations that employ children under 16 about mines and quarries. In order not to pay the tax these corporations get along without the boys. New machines have been invented, and they find that the boys are not really needed, after all.

Work out of School Hours. — Many ambitious boys and girls find work after school hours and during vacation. In this way they can earn a little and still attend school.

They frequently have paper and magazine routes; they help in stores; or they help in and around people's homes. A boy or girl deserves credit who is willing to do extra work in order to continue in school.

MANY AMBITIOUS BOYS EARN MONEY AFTER SCHOOL BY MEANS OF PAPER AND MAGAZINE ROUTES

Such work should not be too hard, however, and it should leave a little time for pleasure. In our large cities one of our worst forms of child labor is known as "sweat-shop labor." The large garment factories send out cut garments in large quantities to the homes of poor people. Here every member of the family works hard to sew together these garments or to sew buttons. Bags of shirts are sent out to have the tape drawn through or to have buttons sewed on. For a large amount of this work the pay is usually very small. Oftentimes the children have no time to play or to be in the fresh air. If they attend school they must hurry home to help in this work. Nobody wants to see children "loaf," but nobody sensible wants to see children worked to death. Every boy and girl needs a mixture of play and work.

It is in order to give them this mixture that the people have made the child labor laws in our States.

The Best Job for You. — Somebody may say to you some day that he knows where you can get a good job. Tell him that he cannot find anywhere a better job than the one you have — attending school. No job that you can now find in any mill or factory can help you much to find the kind of work that you are best fitted to do, and no such job can get you ready for that better work. Such a job can only cause you to drift about for several precious years. These years you should spend in becoming better educated so that when you do take a worth-while job later on you will be able to do it well. So stick to your present job, and work hard to fit yourself for that part of the World's Work which you will take up when you are older.

FINISHING CLOTHING — ONE OF THE FORMS OF "SWEAT-SHOP LABOR"

THINGS TO DO AND TALK ABOUT

1. Are many children employed in the mills of your community? In what kinds of mills do they work?

2. Do you know of any boys and girls who have gone to work although their parents were willing to have them attend school?

3. Do boys and girls work on the farms in your neighborhood? If so, what kinds of work do they do?

4. Ask some men who have worked hard in their lives how far they went in school, and whether a better education would not have helped them.

5. Ask some boy or girl who works in a mill just what kind of work each does in a whole day, or a whole week.

6. How many hours per day may children work in your State? How many hours per week? May they work at night?

7. What kinds of work do the laws of your State forbid boys and girls to do?

8. How old must boys and girls be before they may leave school to work in your State? How far in school must they go?

9. In what grade should a 14-year-old pupil be if he has been promoted regularly? Is it fair to require children to complete the sixth grade of school before permitting them to go to work?

10. Make a list of blind-alley jobs in your community.

11. How do the child labor laws of your State protect you?

12. How many of the boys and girls of your class have work to do outside of school hours? What do they do with the money which they earn?

13. Why is going to school "the best job" for you?

14. Write a composition on the "Evils of Child Labor."

CHAPTER XIV

HOW OUR GOVERNMENT HELPS US TO CO-OPERATE

Our Relation to Our Government. — You should now learn what our government is and just how it helps us in preparing for and in doing the World's Work. We have spoken in previous chapters of some laws that are made to protect people at their work from accidents and of child labor laws to protect boys and girls. These laws are made and enforced by our government. Very many boys and girls, and even many men and women, think that our government is the same as the government of any other country, and that public officials are their enemies, who must be opposed all the time. But this is entirely wrong. Government is just one large part of the great organization that people have made in order to co-operate better. We have already studied how people co-operate and how they have organized for better co-operation. You will understand your relation to our government better if you think of it in this way.

The Purpose of Government. — It will help you to see the purpose and value of government if you think of one simple illustration of how it works. Have you ever watched the traffic policeman guide the crowds of people at a busy

street crossing in a city or large town? He gives the signal to "go" on one street and to "stop" on the other. Then a few moments later he changes it. All day long the heavy traffic on the two streets moves as the policeman

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MICHIGAN BOULEVARD, CHICAGO, WHERE 36,000 AUTOMOBILES PASS IN A DAY, AND WITH THE HELP OF THE POLICEMEN CO-OPERATE TO REGULATE TRAFFIC

directs it; and everything goes smoothly, without accident and without trouble. But the officer only helps the people to co-operate. Suppose he were called away for a little while. In a few seconds the traffic would all be tangled up: people would be bumping and jostling one another, automobiles and horses would be running into one another, accidents would be frequent, and everybody would be excited and confused. While the policeman is there he

helps the people to co-operate and so prevents all confusion and difficulty.

The traffic policeman is only a small part of the government of the city or town, but every other official has the same purpose. For the purpose of all government in a country like ours is simply to help the people to co-operate. These officials are all a part of the people, and they are responsible to the people. As you learned in the first chapter, Uncle Sam means **US,** that is, the people of the United States. And that, remember, includes you. Uncle Sam's government, therefore, is the people's government. We have found how the work of the whole world is divided up so that the people who can do each part of it best are expected to do that work for all. The work of government is a very important part of the World's Work, and the people select those who they think are best qualified for this work to do it for them. It is important for us to understand clearly that these officials are all expected to do their work in the interests of the people, for they cannot do their work well unless the people co-operate with them.

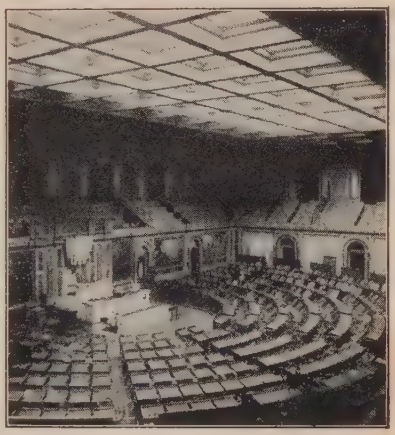
The Business of Government. — The business of government is of four kinds. First of all, the government makes the laws by which we are to know what we may and what we may not do. These laws, as we shall see later, are the rules of the game, and they are made so that everybody may have fair play. Then, second, the government must see that the people obey these laws; that is, the government must enforce the laws. And, third, when the people cannot agree as to what the laws mean or what they

require, the government must explain or interpret the laws. These three parts of the work of government we commonly call the legislative, the executive, and the judicial, respectively. Then, fourth, the government must conduct the business that is necessary in order that the interests of all the people may be protected. We shall not now study these kinds of work in detail. This study will be taken up in the later grades. But you should understand that this work is an important part of the World's Work, and that without it the other parts of this work could not be carried on.

Why Our Laws Are Made. — Let us think for a little why our laws are needed. We have seen that when people come to live or work together they form a community and have certain common interests. In order to protect these common interests they must agree upon certain common rules or laws. Life is really only a wonderful game, and the laws of the people are only the rules of the game. You know that in your own games; whether you play dominoes or jacks or choose sides for baseball or endball, you must have rules. When a game is spoiled it is usually done by some one who does not want to play fair and observe the rules. The law-abiding citizen is one who plays the game according to the rules.

When so many people are living and working together and doing their work for one another as we find them in the world, it is necessary to have a great many laws for them. Some of these are laws that apply to your local community only, some apply to your State but not to

other States, and some apply to our entire nation. You should remember that no law is ever intentionally made because it is expected that it will make the community worse. *Every law is made because it is expected that it will make it easier for the people to live and work together.* These laws are made because a majority of the people through their representatives believe that they are best for all the people. The people through their government must then insist that everybody shall obey these laws. If each of us had to look after his own rights we would not be civilized; we would be like the worst savages that ever lived, and the World's Work as we have studied it would be impossible. The people of the world in all our communities can co-operate only because the government protects the common interests of the people.



THE HOUSE OF REPRESENTATIVES AT WASHINGTON, WHERE THE PEOPLE'S SPOKESMEN MEET

Protection of Health. — A very important way in which the government helps the people to co-operate is in protecting their health. In order that each of us may be able to do his best work it is very necessary that we shall be in good health. But it is important that everybody

shall observe the laws of good health, for it will be hard for people to keep well if other people are allowed to be careless and to spread disease. Among the health laws of our communities are laws that forbid the throwing of garbage and other wastes in places where they will endanger the health of the community. In the towns and cities of a few hundred years ago people threw their garbage and waste into the streets, as they sometimes do in small towns and villages even to-day. Here it would lie until a heavy rain would wash it away. It is no wonder that when some terrible epidemic of disease started it took off so many people before it could be checked. A town that permits such a practice to-day is a very backward town. We have come to learn that a clean town is a healthful town, and that healthy people are the happy and industrious people.

It will help you to appreciate what the government does for your health if you think of its work in protecting your food. When you grow vegetables in your own garden you know that they are good and healthful. If you kill one of your own chickens for dinner you know that it is not diseased. But when the cow that furnishes the beefsteak for dinner was grazed in Texas and dressed in Chicago and probably shipped a long distance to be sold to your mother, you can see the importance of having it closely watched all the way to insure that it will be carefully handled. Perhaps you have seen the inspector's stamp on a piece of meat to show that he has examined it. Other foods are tested and marked also. Some of these food laws are made by the national government and apply

to the whole country; others are made by the States, and still others by the local communities.

It is very important for the health of the people that the places where they work as well as the places where

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REST-ROOM FOR WORKERS IN A FACTORY WHERE THE EMPLOYERS ARE INTERESTED IN THE HEALTH OF THE EMPLOYEES

they live shall be clean and sanitary. This is true not only for the sake of the workers but for the sake of the people who use the goods which these people make. We have seen that many millions of our people are working together in large groups in mills and factories and in other places. Here they spend nearly a third of the time of the whole week. Many owners of such places are interested in the health of those who work in them and do their best to keep them clean and sanitary. But many other owners are anxious only for profits and will not do anything for

the protection of the workers and of the public unless they are compelled to do so. In order to compel such people to do what is best for the health of the whole people laws are passed, and inspectors visit the places where people work in groups to see that these laws are observed. It is because of the protection which the government gives in this way that the goods which are made in these mills and factories are usually safe for people to buy and use. It is also because of this protection that the dangers to life and health in the work that people do have been greatly reduced.

Protection of Life and Property. — The government helps the people to co-operate also by protecting life and property. If it were not for this protection people could not trust one another enough to do business together. Many years ago it was not safe for people to go from one community to another. They distrusted one another so much that they could not do business together. Robber bands were very common, and stealing and plundering was the occupation of a great many people. Neither life nor property was safe in those days.

In every civilized community, however, laws are passed to protect the life and property of the people. Sometimes we are not sure what is the best way to guard the common interests of all the people. For this reason we all need these laws even when we are perfectly willing to obey them. But there are many people who will not do what they should to respect the life and property of others unless they are compelled to do so. For these people officers of the government are necessary. The most familiar of

these officers is the policeman. In times of great excitement people often forget themselves and do things that endanger the lives or damage the property of others. In many cases of this kind it is necessary to call soldiers to help the local police officers to enforce the laws. And of course when there is an attack by a foreign enemy the Army and the Navy are ready to defend the lives and property of the people. It is because we have this protection that it is possible for us to carry on the work of the world as smoothly as we do.

Supplying Water. — Sometimes certain parts of the World's Work are so necessary to the welfare of the people that they decide through their government to carry it on themselves. A common example is the supply of water for the homes and mills. Sometimes this work is done like other work by private companies. These plan to supply the people with water at enough more than cost to give the stockholders in the company a profit. When the government does the work, however, the people are expected to pay only the actual cost.

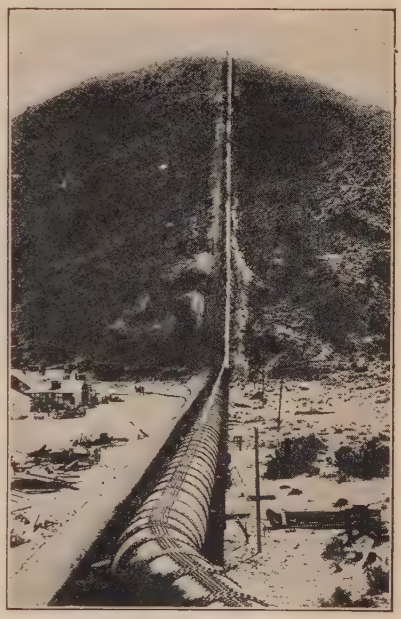
To supply water to a town or city is a big task. Sometimes the water can be secured from near-by streams. From these it is pumped through filtration plants into large reservoirs, from which it is then sent through large mains or pipes laid in the streets. These mains are like the arteries in your bodies. Every house and every industry may connect with these mains and have water at any time without carrying it long distances.

In most of the large cities it is impossible to find enough

good water near by. Some of these cities have built large reservoirs in the mountains far away, and have constructed large water-mains called aqueducts through which the water flows to the city. New York has such a reservoir in the Catskill Mountains. Los Angeles has built one high up in the Sierra Mountains, and the water flows to the city through a mighty aqueduct for 226 miles. When you open the faucet in your school or home to get a drink or to wash your hands, do you realize how far the water has come and how much work was necessary to bring it to you? Many people must be at work day and night to build and to operate these water systems. When the government does this work it involves a great deal of expense and labor; but in the larger cities it is necessary that the government do it in order to protect the people. In the smaller cities and in many towns they find it wise to operate their own water-works for the benefit of the people. In this way the people through their government find it best to co-operate.

Free Schools. — The most important institution that the people through their government conduct is the public schools. In Chapter X we studied about the organization and purpose of the American public-school system. If each family had to provide the education for *their* children, the people of each community would find it very expensive, and some families would be better able to do this than others. In this way there would be many boys and girls of poor families who could not get the kind of education that would fit them for the work which they could do best

in the world. As we have seen, however, your education is not for your own advantage alone; it is chiefly for the sake of the better service which you will be able to give because you are educated. It is for this reason that the government of every State requires boys and girls to attend some school for a part of each year during the early years of their lives.



THE GREAT LOS ANGELES AQUEDUCT, WHICH CARRIES WATER OVER MOUNTAINS AND ACROSS VALLEYS FOR 226 MILES

In order that every boy or girl may have the opportunity to get a good education, the people through their government conduct excellent schools. We call these free schools. They are free, however, only because every boy and girl may attend them without paying for their education. Really, as we have already seen, these schools cost a great deal of money; but the people divide up the expense so that each person will pay nearly according to his ability, not according to the number of children he has in school.

It is so important that every one shall be a producer of some kind that our government in many places has special

schools for the blind and crippled and for children who are handicapped in other ways. Open-air schools are conducted for those who are sickly or are suffering from tuberculosis. Possibly your city or town has such schools. In our country we do not recognize that any class is better than any other. Ours is a "government of the people, by the people, and for the people." Through the government the people co-operate in the conduct of schools so that all the people may have the chance for as good an education as they may want or can use.

HIGH SCHOOL, HYDE PARK, CINCINNATI, OHIO

One of the excellent high schools maintained by the people for educating coming citizens.

Government for the People. — Thus you can see how our government helps us to co-operate. None of us could do our work very well if it were not for the protection and the advantages that we have in organized government. All the laws that the people have ever made are simply the rules of the game. They have made these laws because they have thought that in this way they could make the game better. All the officials who have been chosen to make or to enforce these laws are doing the will of the people. If they are dishonest or inefficient we should change them. But so long as they do what is right we

should co-operate with them. The only way our government can protect our common interests is for us all play the game fairly by playing it according to the rules.

THINGS TO DO AND TALK ABOUT

1. How many people in your ward or town or township are doing the work of government?

2. If possible have a committee of your class attend a session of the Council or School Board and report to the class what they observe.

3. Notice the license tags of automobiles that pass you on the street. Make a list of the other States whose tags you have seen. Ask some automobile owner to tell you the law regarding the use of the licenses of another State in your State.

4. What is the Lincoln Highway? By whom was it built? Is there any other great highway in or near your community? By whom was it built? How do these highways show that our government helps people to co-operate?

5. Find if possible a letter received from one of the government offices in Washington, D. C. Was postage paid for it? Does your State government pay postage for its mail? Does your local government? Why should there be a difference?

6. If America is a free country, why is not every one free to do as he pleases?

7. Why is it right to compel all to do what the majority think is best?

8. Examine the meat in a butcher's store to find the inspector's stamp. Is this inspector a national, State, or local officer?

9. Does your local community have special pure-food laws? What are they and why were they made?

10. What are some of the important laws of your State regarding sanitation of factories and other public places?

11. Make a list of the services which the policeman gives you. Suppose there were no policeman in your town or city, or no constable in your township, how would your community be different?

12. How does your community get good water? How is the water protected? If a member of the class has a kodak have him take pictures of the water-works to show to the class.

What is the school tax in your community? Why is it fair to require everybody to pay school taxes whether they have children in school or not? Would it be fair to require people to pay school taxes according to the number of children they had in school? Why or why not?

14. Are there open-air or other special schools in your community?

15. Let some one read Lincoln's "Gettysburg Address" to the class. Notice especially the last sentence.

CHAPTER XV

OUR INDIVIDUAL RESPONSIBILITY

Rights and Duties of Citizens. — We have just seen that our government is only part of the great organization of the World's Work, and that it is organized to help us co-operate better. In a government like ours it is especially important that the people shall clearly understand and do their part. A great deal of the lawlessness in our country is due to the fact that many of our people do not understand their relation to our government. Every group is after all only a collection of individuals; and the group co-operates best when each of these individuals does his best for the welfare of the group. We learned in the first chapter that you are that important person called Uncle Sam. As citizens you have an important part to play now, and you are preparing to play a still more important part later. We shall study in this chapter some of the important duties which boys and girls of your age should begin to think about seriously.

As citizens of a democracy we have many rights and privileges which we expect our government to protect for us. But we must remember that every right has a corresponding duty, every privilege has a corresponding responsibility. The good citizen does not wish to enjoy the rights and privileges of government without performing the duties and sharing the responsibility. You can often

hear people tell about what they expect their government to do for them, but not so many are ready to tell about what they expect to do for their government. You cannot expect some one else to perform your duties or to carry your share of responsibility. That is for you. Each other citizen has his own share. Say over thoughtfully to yourself this jingle:

> "What kind of country would my country be
> If every citizen were just like me?"

Would it be a better country than it is? Each of us can do much to make our country, our State, and our local community better or worse. Are you doing your best to make them better?

Of course we should all want to make them better. When the young men of ancient Athens were taken into the army at the age of 18 they were required to take the following solemn oath:

> "We shall never bring disgrace to this, our city, by any act of dishonesty or cowardice, nor ever desert our suffering comrades in the ranks. We will fight for the ideals and sacred things of the city, both alone and with many. We will revere and obey the city's laws, and do our best to incite a like respect and reverence in those above us who are prone to annul or to set them at naught. We will strive always to quicken the public sense of civic duty. Thus in all these ways, we will transmit this city, not only not less, but greater, better, and more beautiful than it was transmitted to us."

When the boy of Athens entered the army he began his important life-work much as you will begin your life-work when you have finished school. Our government does not require boys and girls to take an oath when they begin this work. But would it not be a splendid thing if every American boy and girl would sincerely make the promises which the boys of Athens made and live up to them? Every single thing that he promised to do for his city you should do for your local community, for your State, and for your country. You should make up your mind that you will leave them "greater, better, and more beautiful" than you found them. Let us think about some of the ways in which you may do this.

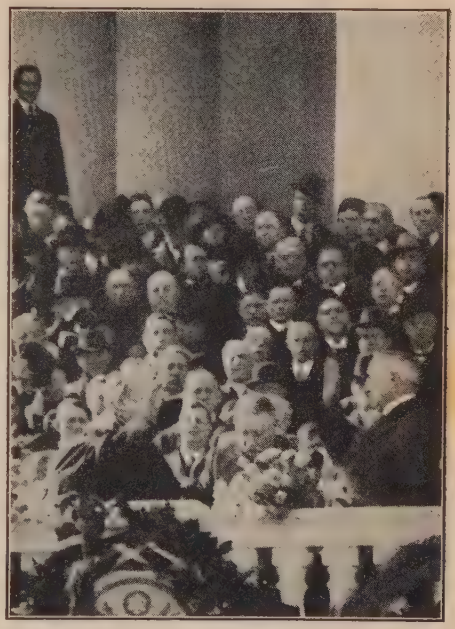
Loyalty to Our Government. — First of all, boys and girls, if they are good citizens, will be loyal to our government. To be loyal to the government requires three things. First, we must obey the laws. We have seen that our laws are simply the rules of the game. They are not orders given to us by a king or emperor, but the rules which the people themselves have made in order that they might co-operate better. When such rules are made it is necessary that everybody shall obey them. If it is necessary to compel us to obey we cannot call ourselves good citizens. Sometimes we may not like certain laws or may think they are bad. We have a right in such cases to persuade other people, if we can, to think as we do and to try to have the law changed. But so long as the law stands the loyal citizen obeys it.

Second, loyal citizens honor and respect public officials

and co-operate with them. Every one of these officials from our President to the policeman is chosen by the people or by their representatives to do the work of government for the people. We honor and respect our President as much as people in other countries honor and respect their king or emperor. We honor and respect the Governor of our State also. And we should honor and respect every honest public official, no matter what office he may hold. Certainly we should try to work with him, not against him. We do not need to fear any official if we are trying to do what is right, for he is the enemy only of those who do wrong. Boys and girls of your age become interested in organizing clubs of various sorts, and you have rules for your club. Every boy and girl should observe the rules of his or her club, provided these rules do not require them to do anything that is wrong or make it harder for any official to do his work. As a loyal citizen you will want to make the work of every official as good as you can by showing him that he may always count on you to play the game according to the rules.

Third, the loyal citizen is careful of public property. We have seen that every worker is paid for his work. He gets a share of the good things of life in money as wages or salary. Sometimes people must work very hard for the money which they get. Every one must give a part of this money to pay for the work and business of government. Sometimes we give this directly as taxes; sometimes we pay it indirectly in the things we buy to use; for the merchant adds his taxes to the cost of his merchandise, and the people who buy his merchandise must help to pay

his taxes. Thus you can see that when the cost of government increases, our taxes increase and we must pay more for rent, for food, for clothing, and for everything else that we use. This is what the people do not always see. In many communities there is great extravagance and waste. Boys and girls are sometimes careless with public property. They are likely to say that it belongs to Uncle Sam and that he is immensely rich. They forget who Uncle Sam is. These people do not realize that public property is their property and that when they waste it or carelessly use it they are making it necessary to pay more money to meet the expense of government. A large part of the hard work of people must then go to pay for their carelessness and wastefulness.



PRESIDENT HARDING TAKING THE OATH OF OFFICE AS THE TWENTY-NINTH PRESIDENT OF THE UNITED STATES

In these ways the good citizen is loyal to his government, because he realizes that it is *his* government. What would you think of a man who had a team pulling a heavy load

if he shouted "get up" to his poor horses but kept his brakes on and even pulled back on the load to make it heavier? You would say that he was very foolish. Well, we are just as foolish when we make it harder for our officials to perform their duties, or when we cause the cost of government to increase if we can prevent it. Each of us should be as loyal as he possibly can be to our government.

Keeping Ourselves Well. — It is very important also that each of us shall do his best to keep well and strong. We cannot do a big share of the World's Work if we are in poor health. You know from your study of physiology that much of our sickness is caused by our own carelessness. Years ago a French scientist named Pasteur discovered that most of our diseases are caused by germs. These germs get into our bodies, and if our bodies are not strong enough to destroy them, they throw off their poisons into the system and cause serious diseases.

These germs usually breed rapidly in filth and stagnant water, and they may easily be communicated from one person to another. Since we know so much about how germs grow and are spread, we can do a great deal to prevent disease. Many laws are passed for this purpose. For example, the law in some States requires the baker to wrap the loaf of bread before it leaves the bakery. The law requires that toilet-rooms in schools and other public places and in places where people work shall be kept clean and sanitary. The law requires that when you ride on the railroad you must drink out of your own cup. In

MANY OF THE HEALTH LAWS ARE ENTIRELY DISREGARDED, EVEN BY MANY WHO BELIEVE THEMSELVES TO BE GOOD CITIZENS

many other ways, too, the government tries to protect the health of the people.

But if we do not do our part as individuals the laws will not be of much value. Many of the health laws are entirely disregarded even by many who believe themselves to be good citizens. Take the laws against spitting. Much disease is spread in this filthy way. But the law is very poorly observed. The good citizen tries to protect the health of others by carefully observing the health laws himself, and he tries to protect himself by living a clean life.

Forming Right Health Habits. — It will not pay you very much to be clean, however, unless you also form other health habits that are necessary. Our bodies, as you know, can destroy the disease germs that enter if we are in good, vigorous health; but if our bodies are too weak or run down, or if the germs are too strong, we become ill. Everybody likes to see vigorous, upstanding boys and girls. In the work that you are going to do when you are older a large part of your success will depend upon the condition of your body. In your early life you should form the habit of sitting, standing, and walking erect. You should breathe deeply. You should work and play and sleep as much as possible in the open air. Most of these habits are not required by law, but they are good for you and you should hold to them even after you leave school.

It is when you are young that you should begin to form right health habits. When you are older you will need all

your strength of body and mind to do your work, and you cannot do a fair share of this work unless you keep well. You should, therefore, try to apply your lessons in physiology to your own life in order that you may get the right kind of physical preparation for your life's work.

Prevention of Accidents. — There is another important point to consider regarding your health. This is the prevention of accidents. Many laws and ordinances are passed to prevent people from doing things that are dangerous; but people are not willing sometimes to obey these laws and ordinances. Such people not only increase the accidents that these laws were intended to prevent, but they make it harder for the officials who must enforce them. In Chapter VII we found that many accidents are caused by the carelessness and often by the recklessness of the workers themselves. This is true also of many accidents on the streets and in many other places in our communities. In our cities, for example, many accidents are caused by what is called "jay-walking"; that is, by crossing the intersections of streets diagonally, or crossing in the middle of the block. It takes a little longer to go to the corner before crossing, but it is usually safer. Sometimes boys are injured by jumping on or off moving cars or automobiles. Children at play often run out into the street to get a ball or to escape one who is chasing, and do not look to see if there is danger. Many accidents occur in this way which can be prevented only by carefulness on the part of the children. For the sake of your future usefulness you should be careful to prevent accidents, whether

you are at work or at play. "SAFETY ALWAYS" is a good rule for boys and girls as well as for men and women.

Protection of Property. — Each citizen can help the government also in the protection of property. All the property that is destroyed costs money and must be replaced in some way. We have already seen how important it is to protect and carefully use public property, because we must all help to pay for it. It is true also that we must all help to pay for other property that is destroyed. All business is run with the hope that there will be some profit. In these days of close competition it is necessary that prices shall be made as low as possible. In order to sell goods at a low price and still leave a profit all kinds of waste must be avoided. The workman who carelessly goes about his work and spoils much of it, and the stenographer who carelessly writes letters and must do many of them over again are wasting both time and materials. All of this adds to the cost of business.

One of the most common causes of waste is fire. It is estimated that the fire loss in our country in a single year adds up to the enormous sum of $500,000,000, besides thousands of lives. Experienced firemen tell us that very many of our fires, like many of our diseases, are preventable, if only the people would be careful. Some laws are passed in order, if possible, to prevent fires in homes, in public places, and in places where people work. But, after all, the laws are not of much account unless the people observe them. Fire prevention is a matter of individual responsibility. No matter where we may be, a lit-

From a photograph by U. S. Forest Service

FIGHTING A FOREST FIRE

Cleared lines and wide trenches are dug around the area of the fire to curb it. A loss of twenty millions of dollars and destruction of hundreds of thousands of acres of timber land are caused annually by these fires.

tle care on our part will do much to reduce waste from this cause.

The Duty of Being a Producer. — It is a very important part of the responsibility of each citizen to be as good a producer as he can. This requires three things: First, you must be doing the work that you can do best. Second, you must have the training that is necessary for you to do your best in that work. And, third, you must be careful of your health so that you may be able to do your work well. You have already seen that there are many people who cannot produce as much as they and their families consume because they are not trained for a very responsible class of work; and that there are many who are not willing to work at all if others are willing to give them a little to eat, but they are satisfied to "bum" their way through the world. Good citizenship requires that you shall produce as much as you can, and that you shall be careful of yourself so that you may produce, if possible, more than you consume.

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THIS IS A VERY DANGEROUS THING TO DO, AND LEADS TO SERIOUS ACCIDENTS

Doing Your Duty. — Thus you can see that every right that you enjoy is coupled with a duty that you should perform if you would be the right kind of citizen. You should understand that your rights and privileges cannot be had for nothing. There isn't anything in the world worth having that you can have for nothing. You must pay for everything in some way if you want to keep it.

In the great naval battle at Trafalgar, in 1805, the English admiral Lord Nelson, just before his death, called to his men: "England expects that every man will do his duty." And his men did their duty and won a great victory. Your fellow citizens expect of you that you will do your duty. You want to be a worthy representative of Uncle Sam. Repeat the promise of the young men of Athens. Is it too much to expect you to keep a promise like that? To be a good citizen you cannot really help keeping it.

THINGS TO DO AND TALK ABOUT

1. Make a list of some of your rights as a citizen and a list of the corresponding duties.
2. Why should boys and girls regard public officials as friends rather than as enemies?
3. Sometimes mischievous boys send in false alarms from fire-boxes. Why is it a sign of poor citizenship to do this?
4. What should be the attitude of boys and girls in caring for public property? How can you economize in school in the use of books and supplies?
5. Show how public waste and extravagance are wrong.
6. When high taxes are placed upon business to pay the cost of government, who really pays?
7. Are you observing the health laws taught in your physiology? Are you forming right health habits?

8. Is the anti-spitting law enforced in your community?

9. Name some things that you can do to prevent accidents in the streets. Do you know of some accidents in the industries of your community that were caused by some one disobeying the laws?

10. What can you do about your home to prevent fire?

11. Have you read about great forest fires? If so, tell about one to the class.

12. How can a Scout make sure that his fire is out before leaving camp?

13. In what way do you consider it a privilege to attend a free public school? In what way is it a duty?

14. How will your education help you to become a better producer?

CHAPTER XVI

CHOOSING YOUR CAREER

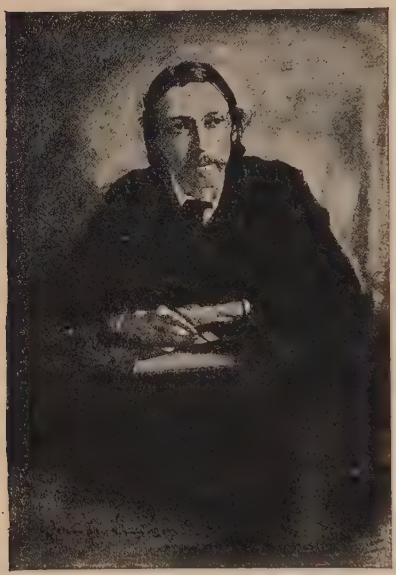
Finding Your Place. — What part in the World's Work do you expect to do when you grow up? Most boys and girls find this a very hard problem. Some decide carefully and honestly; some do not decide at all, they just drift into any line of work that happens to open up. Boys and girls do not have very high ambitions when they are young. A boy is likely to say that he will drive the ash-cart when he is a man; and when he actually does grow up he may be a great doctor or teacher or preacher. Have you read Stevenson's beautiful poem "The Lamplighter"? A little boy is speaking. He says:

"My tea is nearly ready and the sun has left the sky;
It's time to take the window to see Leerie going by;
For every night at teatime and before you take your seat;
With lantern and with ladder he comes posting up the street.

"Now Tom would be a driver and Maria go to sea,
And my papa's a banker and as rich as he can be;
But I, when I am stronger, and can choose what I'm to do,
O Leerie, I'll go round at night and light the lamps with you.

"For we are very lucky with a lamp before the door,
And Leerie stops to light it as he lights so many more;
And O! before you hurry by with lantern and with light,
O Leerie, see a little child and nod to him to-night."

Many boys and girls are like that. They admire some one whose work they are familiar with, and think that is the work which they want to do. Sometimes, as in the old apprenticeship days, parents decide what their children are to do; and in too many cases they do not consider what the children want to do, or what they are best fitted for. Boys and girls can help their parents a great deal if they themselves have a clear idea of the kind of work they should follow.



ROBERT LOUIS STEVENSON, WHO WROTE "THE LAMPLIGHTER," WHICH YOU HAVE JUST READ

You have been studying for several months now about the wonderful work which men and women are doing all over the world. They are all helping one another to have those things which are necessary to make life happy. You should now begin to think seriously about your place in this work. It is too early for you to decide definitely and finally; but it is not too early for you to begin to study yourself in order to find what you can do best when you are fully grown. We shall discuss in this chapter some of the things that you should think about in trying to find your place in the work of the world.

Vocational Misfits. — We have said in an earlier chapter that the reason why many people are not happy and successful in their work is because they are doing work that they are not fitted for, or are not doing the work which they would like to do. The world is full of these misfits. Thousands of men are wearing "white collars" and waiting in offices for work to come their way who should be wearing overalls and working hard as excellent mechanics. Thousands of others are poor mechanics who would make excellent doctors or lawyers or teachers. Very many girls are doing work that they do not like and are not fitted for who could do excellent work in some other vocation. Thousands of country boys and girls have gone to the cities to take work that they can never do well, while thousands of others remain unsuccessful in the country who might have made a great success in some profession or trade in our cities.

Thus vocational misfitness is really the cause of the unhappiness of many people in the world. They feel that they are deserving of something better. They want advantages which they cannot have. They cannot get promoted to the work which they would really like to do, because they do not have the training that is needed; and so they work half-heartedly at something that will make it possible for them to earn a living for themselves and their families. They probably have merely drifted into their work without really making any definite choice or getting any special training.

Choosing a Career. — The big problem for every boy and girl as a part of their education is the choice of a

career. A *career* is any honorable work that a person expects to follow for life. Young people who leave school at an early age to take work in factories or stores or in the

AN EMPLOYMENT BUREAU MAINTAINED BY THE CITY GOVERNMENT
Many of these men have drifted into their work without definite choice or special training.

blind-alley occupations of the streets, begin to drift about from one job to another, and frequently drift about for much of their lives. These boys and girls have no career. You should look forward to having a definite kind of work that you are going to do in the organization of the World's Work, and you should determine to fit yourself thoroughly for this work.

Benjamin Franklin tells of what his father did to help him decide upon his career. He says: "I continued thus employed in my father's business [making candles] for two years, that is, till I was twelve years old. . . . But

my dislike to the trade continuing, my father was under apprehensions that if he did not find one for me more agreeable, I should break away and get to sea. He therefore sometimes took me to walk with him, and see joiners, bricklayers, turners, braziers, etc., at their work, that he might observe my inclination and endeavor to fix it upon some trade or other on land. . . . My bookish inclination at length determined my father to make me a printer."

Franklin proved to be an excellent printer, and he followed the trade for most of his life, even keeping his interest in it after he became a great statesman. The plan which his father followed cannot be followed by all fathers to-day; but it shows one very important thing that boys and girls should do before they can choose wisely the career which they should follow. They should study carefully the work that people are doing in the world, and try to find what kind of work they themselves like best.

After a painting by Stanley M. Arthurs

BENJAMIN FRANKLIN IN HIS PRINTING-SHOP

Room at the Top. — The old saying that "there is always room at the top" is true of every kind of work. As you look about, you see that there are many doctors and lawyers and plumbers and bookkeepers and dressmakers and nurses. Indeed, it seems as if there is no more room anywhere. Of course by the time you are ready to enter any of these trades and professions many of the people who now occupy them will have died. But there is no vocation in the world that has too many ambitious, bright, well-prepared, and hard-working people in it. These are the qualities that bring success, and the people who possess them are the people who rise to the top in any line of work. The good man or woman in the right line of work is always sure to succeed, for "there is always room at the top."

Occupations to Avoid. — It will help you to know how to plan for your career if you think of some kinds of work that you should avoid. There is nothing to be said against any occupation if it is honest, and if it gives a man or woman reasonable pay for honest work. But there are some occupations that every boy and girl should plan to keep away from.

The first of these is the class of occupations that will cause you to violate any of the laws of your country, of your State, or of your immediate community. As a good citizen you want to be law-abiding, and any kind of work that will prevent you from being law-abiding is bad work for you. For example, no loyal American can now be engaged in the manufacture or sale of intoxicating liquors

for beverage purposes. No loyal American can be engaged in any business that steals people's money or property. No loyal American can be engaged in any business that is likely to injure the health of other people unless it is a necessary business, and unless the injury to people's health cannot be avoided. If a business is not honorable it cannot offer a real career, and it is not the business for you.

Then there are many lines of work that are extremely dangerous to the worker, like the manufacture of powder and paint; and those who enter them must expect to live short lives. Sometimes the pay is high to tempt people to enter these occupations. Of course there must, as we have seen, be a great deal of sacrifice in the work of the world. It has been generally true, however, that when it has been found very hard to get workers to do certain very dangerous kinds of work, the managers invent some ways to have the work done by machines or to have the dangers removed. Nobody can expect to have a long career in extremely dangerous work.

Finally, there are the blind-alley jobs. These jobs lead nowhere, and waste the time that should be spent in preparation for real jobs in later life. The bootblack in a city is following a blind-alley occupation; so is the newsboy; and so is the telegraph messenger. Most factory work is blind-alley work, especially for boys, and most store or counter work for girls. This is especially true if these kinds of work take boys and girls from school in the early grades and so shut the door to further preparation and greater fitness. Boys and girls have great possibilities. Nobody can ever tell how many Edisons and Burbanks

and Roosevelts and Lincolns and Nightingales have been lost to the world because children got lost in blind-alleys and never could find their way into the work which they should have been doing for the world.

The Guiding Principles. — How, then, shall a boy or girl find a career? The very most important guiding principle has been emphasized over and over in this book. It is this: *Every boy or girl should find that kind of work which he or she is best fitted to do.* This, you recall, is the great principle of the division of labor. All the World's Work is governed by this principle, and no man or woman ever became as happy as possible without obeying it.

This does not mean looking for an easy job with big pay, or for a "white-collar" job. It really does not mean looking for a job at all. It means looking for a career. The only good job that you can ever find is the job which you fit exactly. And it does not matter whether it is in a mill or mine or office or farm: if you fit your job you will be happy.

The second principle that you should follow in choosing your career is this: *Every boy or girl should choose that career which offers the best chance to serve the world.* You may think that you are best fitted for an occupation in which the work is unnecessary and only helps to waste the time and health and money of people. Then you should apply the second test: is the work worth while, and does it serve the world? Many people size up the career which they expect to follow by the money which they can earn. This is a mistake. We all naturally like to earn as much as we

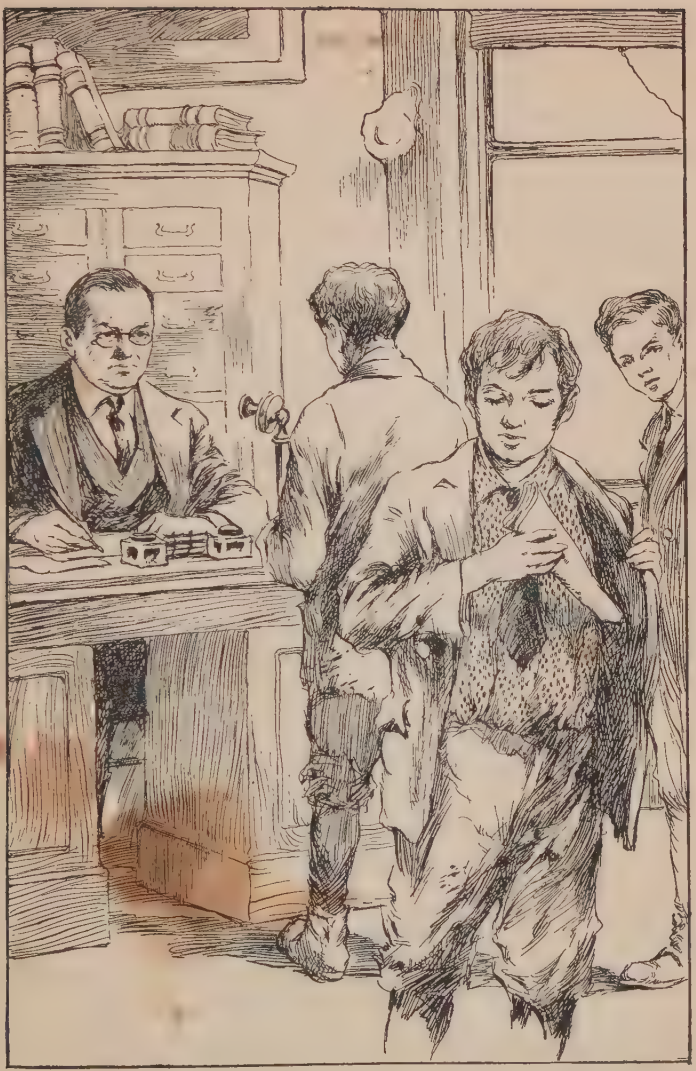
A Few of the Blind-Alley Jobs Which Lead Nowhere

can. But we should remember that all work requires giving as well as receiving. The real question for you to decide is not in what kind of work can you get the most pay, but in what kind of work can you give the best service.

There is a third important principle to follow: *Every boy or girl should choose that career which gives the largest opportunity for promotion to larger and better service as the reward of efficiency and faithfulness.* You will expect that as you grow older and more experienced you will be able to do better and more responsible work. If there is not much room between the top and the bottom in any line of work there is not much chance for promotion, and not much encouragement for the ambitious worker.

These three principles of fitness, service, and chance for promotion will help you to test the various vocations and to choose wisely and carefully. You may not be ready to choose now. Then you should stay in school and continue your studies in order that you may be better able to see later just what your place in life is.

The Importance of Education. — For whether you have already decided upon your career or not, your education is very important for you. As we saw in an earlier chapter, it is very difficult now to begin the study of any of the skilled trades before the age of 16. So if you quit school before that age, you must float about in unskilled work for a while, and then perhaps lose your chance to enter a better line of work because you must compete with others who are better trained than you. No matter what your career may be, unless you deliberately choose one of the



APPLYING FOR AN EMPLOYMENT CERTIFICATE

If this is done before a boy has completed school, it shuts the door to further preparation and greater fitness.

unskilled occupations, it is best for you to stay in school for a few years more.

For it is necessary to success, not only that you find the work you are best fitted for, but also that you become equipped to do your very best in that work. Sometimes people tell about how some men have become great leaders without much schooling. But you must remember that the world is now a far different world from what it was when these men began their careers. Then there were very few well-educated and well-trained men and women; to-day there are very many. The uneducated man or woman is now handicapped in life everywhere.

Unfortunately some boys and girls must leave school early. Family conditions sometimes make it necessary that some shall go to work just as soon as the law permits. But such children should always plan to attend continuation schools or night-schools, or in some other way to keep on with their education. Teachers are always glad to advise and to assist such ambitious and earnest boys and girls.

The Great Problem. — Every boy and every girl must some day settle the great problem of a career. This chapter should help you to decide for yourself one of two questions. If you think you know now what work you are best fitted for, you should find it easy to see that the better educated you become the better fitted you will be to do your life's work well. If you cannot yet tell what your career should be, then by all means stay in school in order to give yourself a good chance to develop. Your teachers

will help you to find yourself and your place in the work of the world if you give them a chance.

In either case you should see that your best policy is to keep your present job until you are very sure that you have found a better one. Every good citizen realizes that he has a threefold duty:

1. To do a fair share of the World's Work;
2. To do that part of this work for which he is best fitted; and
3. To become as thoroughly educated as possible in order to do his very best in whatever line of work he may choose.

THINGS TO DO AND TALK ABOUT

1. When you were a little boy or girl, what were some of the things that you expected to be when you grew up? Do you still plan to do any of these kinds of work?

2. Do you know of men and women who wish they had chosen some other kind of work? Why do they wish it?

3. Have you heard young men and women say that they wish they had remained in school longer? Why do they say it?

4. Do you think Franklin's father did a wise thing? Do you like to watch people at work? What kind of work do you like most to watch?

5. Make a list of the possible occupations that require people to do things that are unlawful. Make a list of dangerous occupations.

6. If you stay in school and are promoted regularly, how far will you be when you are 18 years of age?

7. What advantages will it give you to go to the junior high school or to the seventh and eighth grades? What advantages will it give you to go to the senior high school? What advantages will it give you to go to college?

8. Have you decided what vocation you will follow when you grow up? If so, what led you to make your choice? How are you going to prepare for it?

9. Write a composition on the subject "The Part of the World's Work That I Shall Do When I Grow Up."

10. If you have chosen your vocation, test it by the principles discussed in this chapter.

CHAPTER XVII

PLAYING THE GAME

The Game of Life. — Life is really a wonderful game, and you will find lots of fun in it if you play it right. The hardest thing of all is to know how to play it right; and the next hardest thing is to want to play it right. All the world is organized into a wonderful team, and each of us plays best only when he co-operates with the other members of the team. You have an important part to play now, and you will have a still more important part to play later. Let us see in this last chapter how you can play the game right.

What Is Your Position? — First of all, in what position are you going to play? We cannot all be catchers, and we cannot all be pitchers; but we can all be good players, if we find the right place. We cannot all be President of the United States, or the Governor of our own State; but we can all be good citizens. Uncle Sam says to you as he says to every citizen: "Young American, I am exactly what you make me: I can do my best work only when you do yours."

In our study of the World's Work we have learned that we are all producers and we are all consumers, and that our value as adults depends upon how much more we produce than we consume. Boys and girls are an exception

to this rule because, although they cannot now produce as much as they consume, we have hope that some day they will produce much more than they consume. Even as boys and girls, of course, there is much work that you can do. The Junior Red Cross, Scouts, Camp-Fires, Canning Clubs, and Pig Clubs, and the many duties about your home and school are all opportunities to do parts of the World's Work if you are the right kind of member. So you have an important position to play in the game of life even now.

Your Future Position. — But you do not want to play in your present position all your life. As your body and mind and character develop, you expect to be able to fill more difficult and more responsible positions. Some boys and girls make the great mistake of thinking that they are now ready to do a big share of the work of the world. Work in industry or in stores looks big to them. But unless this kind of work requires them to study all the time for better and better positions, they will find themselves in a blind-alley. Such boys and girls will not be able to do as adults as much work or as good work as if they had had better education and training. Your very best present position is in school. It is here that you are likely to find what future position you can fill best, and become educated and trained so that you can fill it in the best possible way.

For the thing that makes any work worth while for you is the fact that it is the work which you can do best. We have learned from our study that every wise farmer grows

those crops for which his soil is best adapted. Every community does that kind of work for which it is best adapted on account of its resources, its climate, and the character of its people. In the same way each individual should do that work for which he is best fitted because of his native ability and his training. This is the law of the division of labor everywhere, and we must obey it if we want to be useful and happy. Your future position depends upon what you are best fitted to do in the work of the world. The farther through school you go, the better fitted you will become to find your right position in the game of life and to play it well.

How Will You Play? — It is not only important that you should know where you can play your part best in the game of life, but also to know how you should play. America has been called "The Land of Fair Play." Genuine Americans like to see everybody play fair in all games. You know that your games are happy and interesting just so long as everybody plays fair. When somebody breaks the rules or makes his own rules, the game is spoiled. In whatever position you play, it is always important that you play fair; that is, you must play according to the rules.

Learning to play the game fairly is a large part of what we mean by Americanization. Many people come to our country from other countries. Sometimes these people do not think there should be any laws where people are supposed to be free. Perhaps they have been oppressed by despotic rulers in their native country, and think that the

officials of our country represent a despotism, too. Americanization means helping people of foreign birth and education to understand American ideals and to become filled with the American spirit.

But foreigners are not the only people who do not really understand America. There are many native-born people in our land who act as if our country were governed by a king or emperor, instead of by the people themselves. They oppose any law that is likely to prevent them from doing what they want to do, no matter how good the law is for the people as a whole, and they violate the law if they can do so without being caught and punished. No person who deliberately violates the laws of our country or any part of it because the laws prevent him from doing something wrong can be a loyal American, for the true American believes in playing the game according to the rules. We need to Americanize many of our native-born people as well as foreigners.

A Night School for Foreigners

One way of helping people from other countries to understand American ideals.

The Laws of the People. — For in our country the laws are the laws of the people. The most important law in our whole land is the Constitution of the United States.

The Preamble to this Constitution is one of the most wonderful sentences that men have ever written. You should read it carefully, so that you may better understand what kind of government we have.

> "We, the people of the United States, in order to form a more perfect union, establish justice, insure domestic tranquillity, provide for the common defence, promote the general welfare, and secure the blessings of liberty to ourselves and our posterity, do ordain and establish this constitution for the United States of America."

In this sentence the most important words are the first three: "We, the people." No law can remain in force in our land unless the people want it. Of course not all the people may want certain laws at the same time; but so long as the majority of the people want them they are the laws for everybody. You should remember that no law is ever intentionally made to prevent people from doing what is right. Every law is made to prevent people from doing what is thought to be harmful and wrong, or against the general welfare, or against one of the other purposes of our government named in this Preamble. Since our laws are made by the people and for the people, every loyal American obeys them freely and completely.

When the Umpire is Not Looking. — The clean sportsman plays fair always, whether the umpire is looking or not. And the good citizen plays fair always, whether there is an officer of the law around or not. In ancient Sparta, if a boy was caught lying or stealing, he was always

more severely punished for being caught than for the crime which he committed; and as a result boys became crafty and deceitful. Many boys and girls in our country feel that something which they have done against the law is not really wrong unless they are caught. But if you violate the laws in any way, it is wrong, whether you are caught or not.

The only safe rule to follow in any game is to play fair and to play clean at all times. Then you need not be afraid of the umpire. He becomes your friend because he protects you from the unfair playing of others. The only safe rule to follow as a citizen is also to play fair and clean. You then need have no fear of any officer of the law, for he as your friend protects you from the lawlessness of others. When you have found the position in which you can play best, make up your mind that you are always going to play fair.

Playing the Game Hard. — Then in the game of life it is always necessary to play your hardest. You do not worry about a lost game if you know that you have played as hard and as well as you could. It is when you know that you might have played better, if you had wanted to, and might have won the game, that you feel ashamed. In your later life, even after you have found the kind of work that you like best of all, you may fail to gain all that you hope to gain, because you may not be willing to play hard.

During the war everybody detested the "slacker." All were expected to do their best to win the war. The soldiers in the trenches and in the camps, the sailors on the seas,

the workers in the mills and mines, the women in the Red Cross rooms and in the kitchens, boys and girls in Junior Red Cross classes and in school and home gardens — everywhere everybody was expected to do only his best. The "slacker" was any person who did not do his best to win the war.

But do you know any good reason why everybody should be expected to do his best only in time of war? That should be the rule all the time. In a democracy we say that all are equal. You can easily think of many ways in which we are not all equal. But we are all equal in the opportunity to do our best. We say that the soldier is patriotic because he is ready to give up everything, even his life, if necessary, for his country. But every citizen may be patriotic, whatever his calling, when he is ready to do his best work for his country and for his fellow citizens. The good citizen, like the good player on a baseball team, always does his very best.

Civic Team-Work. — In every sort of game one of the most necessary things to bring success is team-work. In one of the early chapters of this book we gave another name to team-work; we said it was co-operation. You cannot do your best work as a citizen unless you work with others. On page 214 is the picture of a baseball team in action. See how every player is alert, active, and free. Every man on the team can do exactly as he pleases. He can strike out if he is the batter, or throw the ball over the fence if he is the pitcher, or muff the fly if he is the fielder. But the great crowd does not expect that sort of

A World's Series Baseball Game

The crowd expects every man to play as hard as he can, but to play fair.

game. The people know that every man on each team is playing in the position where he can play best; and the crowd expects every man to play as hard as he can, but to play fair.

That is what your country expects of you: to find the position where you can play best, to play fair, and to play hard. In the first chapter you learned that you are the important person whom we call Uncle Sam. This is your country; the laws are your laws, the public officials are your officials, the schools are your schools. Do not think that your duties and responsibilities will begin some years later, when you are twenty-one. As soon as you have rights you have duties; as soon as you have privileges you have responsibilities.

How old is Uncle Sam? He is just as old as you are. How wise is Uncle Sam? He is just as wise as you are. For you are Uncle Sam. Stand straight and true, as every good American should and give the following pledge:

> "I pledge myself to live a clean and useful life; to obey my country's laws; and to honor and respect the officials who are chosen to make and enforce them.
>
> "I also pledge myself to find that part of the World's Work for which I am best fitted, to play fair in the game of life, and to play with all my might.
>
> "And I pledge myself to stay in school as long as I possibly can, and to work as hard as I can while there, so that I may become prepared to do my very best in the World's Work."

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ALABAMA'S PLACE IN THE WORLD'S WORK

PREFATORY NOTE

The preparation of the chapters on "Alabama's Place in the World's Work" has been possible in a short time only through the co-operation of the Department of Education, and through it of other departments of the government of Alabama. Doctor A. B. Moore, of the University of Alabama, has carefully read the manuscript, checking, and in many cases, supplying facts. To these and others who have shared in the work the author acknowledges with gratitude his obligation.

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CHAPTER I

HOW ALABAMA HELPS TO SUPPLY THE WORLD'S NEEDS

(See Chapters I, II, III, IV) *

Why We Should Be Proud of Alabama. — We shall study in these pages about the great State of Alabama. You should remember, as Uncle Sam points his finger and looks directly at you, that he is speaking for Alabama as well as for our great country when he seems to say: "I need you!" Alabama needs her boys and girls and wants them all to grow up to be worthy citizens. And her boys and girls should be proud of their State because of the part she has had and is now having in the life of the nation. They should be happy because of the opportunities which they will have to help develop her resources, and to uphold her honor. For the boys and girls of Alabama hold the keys to the future of their great State. That is why millions of dollars and years of time are spent upon their education.

*All references in "Alabama's Place in the World's Work" are to chapters and pages of "Preparing for the World's Work."

Alabama's Seal and Flag. — A picture of the great seal of Alabama appears upon this page. On the streamer from the eagle's beak are the words "Here We Rest." This is the official motto of the State. It was taken from the word Alabama, which was generally believed to mean in the Creek Indian language "here we rest." The flag of Alabama is white with two crimson bars running diagonally across the entire flag, forming what is called the cross of St. Andrew. The State flag was designed after the battle-flag of the Confederacy.

Importance of Alabama. — Alabama is one of the most important of the States. In size she is larger than Maine, New Hampshire, and Vermont together; larger than England; and more than a quarter as large as France. Her location and climate and her natural resources make it possible for her to do a very large share of the world's work.

The People. — Nearly all the white people of Alabama can trace their ancestors back to the early settlers of the southern part of our country, and some still live upon the old family estates. There is, therefore, only a small number of people of foreign birth. The total white population of the State in 1920 was 1,447,032, and of these only 17,662 were born outside of America. The number of people of foreign birth is increasing, especially in the cities.

The colored population is large. In 1920 it numbered over 900,000. This means that out of every five persons

in the State two are colored. The State is helping the colored people to improve their living conditions and to educate themselves. Through education the colored children are finding better ways of living and working, and are becoming better fitted to be good citizens and to take their place in the world's work.

Rural and Urban Communities. — Urban communities, you will remember, are those that have a population of 2,500 or more; rural communities are those that have a population less than 2,500. In Alabama in 1920 more than 78 per cent of the people lived in rural communities. In the State of Alabama there were in 1920 only ten cities having a population over 10,000, as follows:

Birmingham	178,806	Selma	15,589
Mobile	60,777	Gadsden	14,737
Montgomery	43,464	Tuscaloosa	11,996
Bessemer	18,674	Florence	10,529
Anniston	17,734	Dothan	10,034

Some of these cities have grown rapidly since 1920, and others not named here may now belong to this group. It will be interesting for you to find the present population of your city.

In Alabama most of the communities are agricultural, and agriculture is the most important work in the whole State. Most of the soil is good and some of it is very rich. Nearly three-fifths of the land of the State is in farms, and more than half of the people at manual work are working on the farms. We shall see later just what part of the world's needs these farms supply.

Industry. — Alabama has also become a very important industrial State. She has very rich natural resources of coal, iron, limestone, marble, lumber, and many other valuable products. Alabama ranks third among the States in the production of iron ore and seventh in the production of coal. Her output of forest products is among the most valuable of all the States. The rivers have a great amount

WILSON DAM, TENNESSEE RIVER, FLORENCE, ALABAMA, IN THE PROCESS OF CONSTRUCTION

of water-power which is now being developed for use in manufacturing. The power-plants on the Coosa River and the plant at Muscle Shoals are examples of what can be done in many places in the State to build up power-stations and manufacturing plants.

The industries of the State are located near the raw materials and the power sources. You can easily see the reason for this. Birmingham, for example, did not become a big city by accident. Nearly three-fourths of all the coal

mined in the State is taken from the ground in Walker, Jefferson, and Bibb Counties. On your map you will see that Birmingham lies almost in the very centre of this region. It lies also in the heart of the iron district. In the same way other cities have grown where resources or power have made it possible to have industries of one kind or another.

How People in Other States Help Alabama. — The people of Alabama could not be very happy if they had to depend entirely upon themselves. At the present time they would not have nearly enough sugar and rice and other cereals except oats and corn. Although they have great fields of cotton, they would have very little clothing to wear, because nearly all the clothing which the people wear is made in other States. Although they have much cattle, they would have no shoes, because there are no tanneries or shoe factories. Although they have great iron mills and mines, they could have almost no farm machinery, because nearly all the farm machinery used in Alabama is made outside the State. Although they have great forests of valuable wood and many sawmills, they would have almost no furniture, because very little furniture is made within the State. They would have no rubber goods of any kind; no glass and little roofing materials for their houses, except wood; no pianos or other stringed instruments, no automobiles or bicycles; and very few books or tools. These necessary things and many others must be brought in from other States and sometimes from other countries. Many of them can be made within the State, and no doubt will be made there in the near future.

Dependence of the People. — Just as the people of Alabama must depend upon other States, so the people within each county of Alabama must depend upon the people of other counties to help them. No county in the State has everything that it needs, nor has any city or town or farm. How do you suppose the people of Birmingham could live if nobody else in Alabama would send them food? Or how could the people of Montgomery or Mobile live if nobody else in the State would send in coal and iron?

How Alabama Helps Others in Agriculture. — Alabama does a great deal for other States and countries. She furnishes them much material for their food and clothing. She produces large quantities of the following products: cotton, corn, oats, and other cereals, potatoes, nuts, fruits, melons, cowpeas, velvet beans, peanuts, live stock, dairy products, poultry, honey, hay, etc. These products may be found in all parts of the State, but each is produced best where the climate and soil are most favorable. For example, the greater part of the cotton is grown in the so-called "black belt." This is the area of black soil covering sixteen counties in the central part of the State. Most of the corn is grown north of Montgomery. Citrus fruits grow only in the Mobile Bay region. Strawberries grow best in the southern part of the State, but they may be grown profitably at least as far north as Cullman County. Peaches are grown chiefly north of Montgomery, but fine orchards are found in some of the southern counties, like Escambia County. Next to cotton, corn is the most important crop. There are large cattle farms in the Tennessee Valley and

south of Montgomery, and dairy farms and creameries are springing up all over the State. It is possible for Alabama to become one of the leading States in live stock and dairy products. Much attention is also being given to poultry and bees.

Alabama's agricultural growth in recent years is the result of using scientific farming methods. This means im-

J. M. Hocreander's Certified Dairy Near Tuscaloosa, Alabama

proving the soil, terracing the rolling lands, draining the wet lands, working crops properly, and rotating crops. The farmers of Alabama have learned that they cannot depend upon cotton alone, just as the farmers of Iowa have learned that they cannot depend upon corn alone. If the cotton-crop fails or the price of cotton happens to be low, the farmer may not be able to pay the expenses of making his crop. By planting several crops each season, he will succeed with some of them at least, and he may be able to sell some of them, like melons, early in the season and get money to carry him over until the fall harvest. Planting several crops instead of one is called diversification.

Lumbering. — The timber products of Alabama are very valuable. There are many varieties of timber trees in the State, such as pine, oak, poplar, gum, hickory, and beech. More than 90 per cent of the timber cut annually is yellow pine. The hard woods, such as oak, hickory, and gum, are found mostly in the central and northern parts of the State, while the yellow pine is found in the southern part. Alabama is third among the States in the production of turpentine, rosin, and tar, commonly called "naval stores." The United States Government has recently created a forest reserve in northern Alabama. This reserve includes 113,000 acres, and will finally cover 385,000 acres.

The people of the State must be careful to do three things if they want to continue producing great quantities of forest products. First, they must plant out young trees at least as fast as they cut down the big trees for lumber. This is called reforestation. It takes many years to grow a big tree; and if we cut down trees faster than we plant others, we shall soon find our forests gone. Second, they should not cut the baby timber. Third, the people should not tap the young trees for naval stores. Tapping a young tree for its rosin injures it permanently.

Mining and Quarrying. — Alabama has much coal, iron, and other minerals. About one-half of the graphite mined in the United States is produced in this State. There are quarries which yield the highest grades and colors of marble, good limestone, and several other rocks which are good for building or for chemicals. Most of this mining and quarrying are carried on in the northern half of the State.

Manufacturing. — Alabama has grown rapidly during the past thirty years as a manufacturing State. As we saw on page 39, the great industrial State, Pennsylvania, gets some coal and nearly all her iron from other States.

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STEEL MILLS AT BIRMINGHAM, ALABAMA

In Alabama, coal, iron, and limestone are all close together. For this reason Birmingham has some of the largest steel-mills in the country. A large quantity of the iron ore is smelted in this State, and the mills of Alabama use much of the pig iron to make rails, wire, plates, hoops, pipes, steel for ships, and many other things. About one-third of the coal mined is used for making coke. Only Pennsylvania makes more coke than Alabama.

Until about thirty years ago most of the cotton of the Southern States was sent to other States to be made into thread or cloth. Now great cotton-mills have been built

in the South and a large part of the cotton is sold to these mills. There are about seventy such mills in Alabama. They make duck, sheetings, twills, sateens, and denims. There are also many cottonseed-mills. Not long ago farmers fed their cottonseed to cattle or ploughed them under for fertilizer. Now the oil-mills buy the seed and

STEAMBOATS LEAVING MOBILE FOR SELMA AND DEMOPOLIS

extract the oil, which is sold for millions of dollars. The meal and hulls that are left after the oil is extracted make better cattle-feed than the whole seed, and practically as good fertilizer.

Transportation. — The important railroad-lines of the State pass through or into the three large cities, Birmingham, Montgomery, and Mobile, and through or near the other important cities and towns. Mobile is one of the great ports of the country, and from it is shipped much of the cotton and timber of the State. It is one hundred miles nearer the Panama Canal than New Orleans. Ala-

bama has about 1,500 miles of rivers that are deep enough for large boats. The rivers are being improved by dredging and by building locks. Warrior River already has seventeen locks in it. This State is one of the important river States of the Union.

Many good roads have been built in recent years, and others are under construction. They reach many farms and small towns that are not reached by the railroads and rivers. Over them produce is being carried to the cities and towns, as well as the products of the sawmills when the railroads do not reach them. Sometimes these roads are damaged by too heavy loads. In such cases they become dangerous, and cost a great deal to repair. That is why the laws regulate the size of loads that may be carried over certain types of roads.

Alabama's Work in the World. — From this chapter you can see that Alabama has a very important part of the world's work to do. While the people of the State depend upon the people of other States and countries for much that they need, they help greatly to furnish the food, clothing, and shelter of the world. This State shows clearly what we mean by the "geographical division of labor." The resources, climate, water-power, fuel, and the transportation system make it possible for her to become one of the leading industrial States of the Union. Alabama is developing rapidly, and you will have a wonderful chance when you grow up to do an important part of the world's work in your own State.

THINGS TO DO AND TALK ABOUT

1. Secure, if possible, a public document or bulletin that has the seal of the State stamped or printed upon it.

2. On the map of Alabama draw a light line straight across so as to pass through Montgomery. How many of the ten cities mentioned in this chapter lie north of this line? How many lie south? Explain why so many lie in one-half of the State.

3. On what river is Muscle Shoals? What important product is to be made there? By whom was the plant first built? For what purpose?

4. What kind of power is made on the Coosa River?

5. Make a list of the products that are grown or raised within your county.

6. Why are turpentine, rosin, and tar called "naval stores"?

7. Find about how long it takes to grow a yellow-pine tree that measures twelve inches in diameter at the base. How long does it take to grow an oak-tree of the same diameter?

8. Make a list of the products that are made from cottonseed and tell of their uses.

9. What railroad or railroads pass through or near your town or city? Imagine that you are to take a trip to some other Southern city. Describe the route you would follow and the cities you would pass through.

10. Do you live on or near a navigable river? What advantages does such a river have over railroads? What disadvantages?

CHAPTER II

HOW THE PEOPLE OF ALABAMA ARE ORGANIZED FOR BETTER SERVICE

(See Chapters V, VI, VII, IX)

The Need of Organized Co-operation. — Did you ever try, all by yourself, to lift a big rock from the road or a trunk from a wagon and find it too heavy for you? What did you do? You probably found some one to help you, and what was too heavy for one became fairly easy for two. That is the way we find it in all the work of the world. There is such a large amount of work to be done, and so many hundreds and even thousands of people doing each small part of it, that we find it very necessary to organize our work. In this chapter we shall study some of the ways in which the people of Alabama have organized to render better service.

Agricultural Co-operation. — In this State there are more than a quarter-million farms. It is important that the people who own or manage these farms shall co-operate. They must know how and when and where it is best to sell their crops, and to buy the many things which they need. And it is often wise for farmers to exchange their experiences, so that one man can avoid the mistakes which some other man has made.

There are several organizations that help the farmers co-operate in an organized way. The most important of

these is the government of Alabama. One department of the State government is known as the Department of Agriculture and Industries. This department is divided into several parts called divisions and bureaus, so that the work can be done better. Here experts are employed who give all their time to helping the farmers of the State find better ways of farming; better ways of buying the best farm equipment and supplies at the least cost; and better ways of marketing their farm products at the best time and in the best way. The Markets and Immigration Bureau of this department publishes a monthly bulletin called *The Alabama Markets Journal*. This tells the people of the State what the people in and out of Alabama want to buy, and it tells other people what the farmers of Alabama have to sell. It also gives much other information of value to the farmers.

The Agricultural Extension Service is a great organization for co-operation with the farmers. It is a department of the Alabama Polytechnic Institute at Auburn. Half of its expenses are paid by the State and the other half by the United States Government. It is free to the farmers because it is so important to the nation's welfare that our farms shall be successful. At Auburn many young men are studying how to improve the work on the farms. The college sends out experts to the farm communities all over the State who teach the people better methods of farming and home-making. Demonstrations are held, and expert advice is given to the farmer to help him solve his farm problems, in much the same way that a doctor gives advice when you are sick.

Farmers' Organizations. — Some organizations among the farmers themselves help them to buy seeds, fertilizers, and other things which they need, and help them to market the products of their farms in the best way and at the best time. When the individual farmer works alone to sell his crops, he usually must take whatever the buyer offers him. In most cases these buyers are well organized, and the individual farmer may have to sell his product cheap; because, while he may know a great deal about growing crops, he may not know much about business.

When the farmers organize, it is possible for them to employ experts to buy what they need and to sell their products. These experts spend all their time in studying the markets of the world. They buy and sell for the farmers who are members, or advise them when and where they can sell for the best prices. By such organized service the farmers eliminate much waste; they raise better grades of products; and they have steadier markets and better prices. Such organizations are helping the farmers of Alabama to do their part of the world's work better.

Industrial Co-operation. — The farms are mostly small and operated by individuals; while the industries are owned and operated by corporations such as are described on pages 65–67 of this book. Some of these industries require a large amount of capital, and in order to carry them on successfully companies are formed. This capital may come from the people of other States as well as Alabama. The great iron and steel companies, the power companies, the cotton-mill companies, and others are necessary for the

people of this State to do their share in the industrial work of the world.

The government helps in showing the people outside the State what the industries of Alabama are doing and can do, and in this way encourages them to buy Alabama products and to invest their money to build up Alabama industries. Sometimes the government can encourage the people to start new industries. It is possible, for example, that in the near future we shall find large canning factories in Alabama to put up fruit and vegetables for winter use by the people of this State and other States. The resources of the State will lead to the organization of more companies to develop them and make them useful to the world.

How the Bankers and Merchants Help. — The bankers and merchants are among the farmers' best friends. It is necessary to spend a large sum of money each year on seeds, fertilizers, and tools to start a crop; and while it is growing, the farmer and his family must have food. In these ways much money must be spent before the crop can be harvested and sold. This is especially true of cotton, which is not harvested until the fall and may not be sold till winter. Where do the farmers get this money? Many go to the banks and borrow what they need. The banker lends the money and expects it to be paid back, with interest, when the crop has been sold. There are more than three hundred banks in the State, and in Birmingham, the banking centre of the State, there is a branch of the Federal Reserve Bank of the United States.

Many times the farmer buys his supplies on credit from the local merchant. The merchant sells what the farmer needs and either buys part or all of his crop when it is ready or helps him to find a good market for it. Sometimes when the farmer cannot pay his debts, the farm may be sold to help pay the debt. In such cases the banker or the merchant may take the farm and rent or lease it to tenants. The owner of a large farm sometimes divides his land up into smaller farms and leases it to tenants on the share or standing rent basis.

Labor in Alabama. — We learned in Chapter VI that all the world's work requires labor as well as capital. On the farms of Alabama nearly all the labor is provided by the farmer and his family. Sometimes there is a helper or two. Improved farm machinery and better methods are helping to overcome the shortage of labor which many farmers find. In the industries many men and women are needed for the great amount of work that is to be done. Many of these people come in from the rural communities. The government is doing much to encourage a desirable class of immigrants to come to the State.

Alabamians Who Have Sacrificed in Service. — Boys and girls of Alabama should know about some of her famous citizens who have given good service to their State and to the world. The service of really great men is not confined to any particular State or country. They belong to the world. Every State and city should take pride in the good work which their men and women have done for others.

General William Crawford Gorgas. — One of Alabama's foremost sons was General William Crawford Gorgas. He was born in Mobile in 1854, and lived for most of his life in Tuscaloosa. He died in London, England, in 1920. General Gorgas believed that yellow fever was carried by a certain kind of mosquito from one person to another, and he set to work to stamp it out by getting rid of these mosquitoes. While stationed in Havana, Cuba, as an army surgeon, he changed the city from a pest-hole to one of the most healthful cities in the world. When the Americans were building the Panama Canal, he was made chief sanitary officer of the Canal Zone, and it is estimated that by his methods of sanitation he saved over 70,000 lives and over $80,000,000. He has helped people to conquer not only yellow fever, but also malaria, dysentery, and typhoid fever. In army camps in time of war before 1900, many soldiers died of these diseases; but now his sanitary methods have made our army camps cleaner and safer than many of our cities. Indeed, much that we do in our cities and about our homes and farms in the way of sanitation is

General Gorgas at His Home in Tuscaloosa

due to what General Gorgas taught us. Some one has said: "Wherever he went, human life became safer." His life was one of great service and sacrifice, and should be an inspiration to boys and girls everywhere, and especially to those of Alabama.

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GENERAL JOSEPH WHEELER

General Joseph Wheeler. — Another of Alabama's famous sons is General Joseph Wheeler, popularly known as "Fighting Joe," because of the large number of battles in which he was engaged. He was born in Augusta, Ga., in 1836, and died in Brooklyn, N. Y., in 1906. Most of his life was spent in Alabama. He was a graduate of West Point, and at the outbreak of the war between the States he was an officer in the United States army. He resigned to join the Confederate army, where he soon rose from the rank of Captain to the rank of Major-General. After the war he retired to his plantation in Lawrence County, where he became a lawyer and was elected to Congress for several terms. When the war with Spain broke out he was made a Major-General of volunteers, but was shortly made a Brigadier-General of the regular army. After the Spanish War he made many addresses over the country, in which he urged that the North and the South should be closely bound as friends and brothers. General Wheeler is one of the two men

who were chosen to represent Alabama in the Hall of Fame at Washington.

Senator John Tyler Morgan. — Another son of Alabama was famous as a soldier for the Confederacy, but even more famous as a statesman in the service of the whole country. This was Senator John Tyler Morgan. He was born in the small town of Athens, Tenn., in 1824, and died in Washington, D. C., in 1907. He moved to Alabama at the age of nine. Most of his education he gained by his own hard work. He served in the United States Senate from Alabama for thirty-six years, and proved in that time to be one of the most careful, honest, and fair-minded men in the Senate. He seemed to be master of almost every problem that came before that body. Senator Morgan did more than any other man to gain the right of way for the Panama Canal. He gave a fine example of unselfish, patriotic service for the world.

Doctor John Herbert Phillips. — Alabama has also had great men whose lives were spent in the service of boys and girls. One of the greatest of these was Doctor John Herbert Phillips, for many years the Superintendent of Schools of Birmingham. Doctor Phillips was born in Kentucky in 1853 and was educated in Ohio. He came to Alabama in 1883 to take charge of the public-school system of Birmingham, which was then just beginning to have its remarkable growth. Under his guidance the school system grew rapidly and became one of the best in the country. He was interested, too, in getting better schools for the

boys and girls of the entire State and of the nation. He always insisted that it was the first duty of the State to make it possible for every child to secure an education. When he died in 1921, the boys and girls of Alabama and of the nation, as well as those of Birmingham, lost a warm friend.

J. H. PHILLIPS, FOR THIRTY-EIGHT YEARS SUPERINTENDENT OF SCHOOLS IN BIRMINGHAM

Doctor Jabez Lamar Monroe Curry. — Another of Alabama's great educators was Doctor Jabez Lamar Monroe Curry. He was famous as an educator, statesman, lawyer, clergyman, college president, and diplomat. He was born in Georgia in 1825, but moved to Alabama when a boy. He served in the Alabama Legislature, and before the war between the States he was a member of the United States Congress. He was a member of the Confederate Congress, and also served on the staff of General Johnston and of General Wheeler. After the war he became a clergyman, and later he was President of Howard College, which was then located at Marion. Doctor Curry was chiefly known for his educational service. He was a believer in the training of teachers for the schools, and he deserves much credit for the establishing of Normal Schools in Alabama. He was one of the first men of the South after the war between the States to see the need of negro education and to point out the difficulties involved. In 1885-1888

he was Ambassador from the United States to Spain. Doctor Curry died in 1902. He and General Wheeler are the two who were chosen to represent Alabama in the Hall of Fame in Washington. Boys and girls should remember him as a many-sided citizen, but chiefly as the friend of education and the advocate of good teaching.

Booker T. Washington. — Booker T. Washington is noted for his service in educating negroes at Tuskegee. For his excellent work there a number of Northern universities gave him the honorary doctor's degree. He was born in Virginia about 1859. After the war he went to West Virginia, where he worked in the coal-mines by day and studied by night. He entered Hampton Institute, a school for negroes and Indians at Hampton, Va.; and after his graduation he became a teacher there. He began a school at Tuskegee in 1881 with only a shanty and about thirty students. When he died in 1915, the school had grown to have nearly 200 teachers, over 1,500 students, and many fine buildings. Booker T. Washington taught his students how better to use their hands and minds and to obey the law. It is claimed by the school that not a single one of its graduates has been found guilty of crime. He taught the negroes that the white people of the South were their best friends, and that they should look to them for help in solving their problems. His fine principles are still being taught at Tuskegee. The negroes of Alabama and of the other Southern States owe a great debt to Booker T. Washington for the service which he gave them.

Boys' and Girls' Clubs. — In nearly every county of the State there is a Farm Demonstration Agent, representing the Extension Service of the Polytechnic Institute. This agent, with the advice of the County Superintendent of Schools, organizes clubs of boys and clubs of girls in the various schools or communities of the county. Each club has some local man or woman as leader, and has its own officers elected from the boys or girls themselves. The chief purposes of these clubs are to dignify the vocation of farming, to interest boys and girls in better farming and home-making methods, and to make rural life more attractive. Each boy is expected to take some project in which he is interested, such as raising a crop of corn, or raising pigs or calves, under the advice of the agent and local leader. Club girls are expected to become good home-makers, so their proj-

A Champion Calf Raised by a Young Alabama Girl

Agricultural Club Meeting at Booth in Autauga County, Alabama

ects are such as canning and preserving, sewing, care of poultry, making homes beautiful inside and outside, better sanitation, and such other projects as should interest girls and women. Some girls have been successful in raising pigs and calves. All these projects are organized into four groups corresponding to four years of work. At the end of four years of successful work a boy or girl receives a diploma signed by the Governor and by the United States Secretary of Agriculture. Besides gaining credit in the club, most boys and girls make a fine profit by selling their products. There are county camps for members of the clubs, and State camps and contests. Find who your Farm Demonstration Agent is, and ask how to go about organizing clubs in your school or community.

GIRLS' CLUB

AN ENTHUSIASTIC MEMBER OF THE POULTRY CLUB

Scouting in Alabama.—Scouting in Alabama is another way in which boys and girls can serve in an organized way. There are more than 10,000 Boy Scouts in the State.

Three large camps and several smaller camps are maintained for these Scouts. Andrews Camp, near Birmingham, was built by Scouts, and is one of the finest Scout camps in America. Camp Rotary, near Montgomery, is used by Scouts of this part of the State. Scouts of Anniston, Tuscaloosa, Gadsden, and Mobile have camps of their own. These camps are used for week-end and summer vacations. At the camps and at the regular meetings of the troops very definite programmes are carried out, which include training in scoutcraft, woodcraft, swimming, life-saving, bird-study, signalling, first aid, and many other worth-while activities. After a boy has passed the tests for rank as First Class Scout, he may continue study to earn Merit Badges in a number of activities and qualify for higher rank as Life Scout, Star Scout, or Eagle Scout. Boys who live too far away to belong to any troop may be enrolled as Pioneer Scouts. This is a division especially for farm boys, in which the fee is fifty cents per year. It is a fine honor to be a good Boy Scout.

The Girl Scouts are not so numerous. Their plan is much the same as that of the boys, but the work which they do and the games which they play are suited to girls. They, too, have their camps and their hikes and their programmes of useful work. Girl Scouts are usually girls whom people are proud of. Don't you think that you would like to belong to one of these organizations? Your teacher will be glad to help you find out more about them.

Working Together in Alabama. — You see how foolish it would be for the people of Alabama, even on the smallest

and farthest farm, to try to live and work alone. All of us must work together. The many organizations in this great State are planned to help the people work together and so give better service to their State and to the world. The people should study these organizations and support them in their effort to build up the work of the State.

THINGS TO DO AND TALK ABOUT

1. Describe some experience where several of you co-operated to do a task of one kind or another.
2. How is the government of Alabama helping the farmers of your neighborhood?
3. Secure a copy of the *Alabama Markets Journal*. Study it and tell what it does for the farmer. What does it do for other people besides the farmer?
4. Who is the Farm Demonstration Agent for your county? Where are the headquarters in your county?
5. What farmers' organizations have members in your community? How many of you have fathers that belong to such organizations?
6. Look up in your history or in an encyclopædia the story of why the French people failed when they tried to build the Panama Canal.
7. Where is the nearest bank to your school? How does the bank get money to lend to the people?
8. Do you know of some one in your community who is making some sacrifice in order to give service to others?
9. Write for information on Boys' and Girls' Clubs. How will such clubs help you?
10. Are there Scout troops located near enough for you to join? Do you know any Pioneer Scout?

CHAPTER III

HOW ALABAMA CARES FOR HER PEOPLE

(See Chapters VII, VIII, IX, X, XIV)

Care of Crippled and Disabled People. — We learned in the chapter on the "Joy of Work" that every self-respecting person wants to work for his living; that is, he wants to be a producer. On page 91 we learned that the government of the United States is helping the crippled soldiers become self-supporting. In Alabama this work is done through the United States Veterans' Bureau, with headquarters at Montgomery. But many other people are born crippled or have become crippled or disabled through some accident and are then unable to earn a living. The State is helping these people. Sometimes a special kind of education or an operation will prepare them to do some kind of work well. For example, people who have lost the use of an arm may not be able to work about machinery; but some have been trained to become bookkeepers, salesmen, teachers, telegraph operators, poultry-raisers, dairy inspectors, etc. Some who have lost the use of one or both legs have been trained to become tailors, printers, linotype operators, milliners, telegraph operators, etc. Without this training they might have become beggars; with it they have become self-respecting producers who do a fair share of the world's work.

There are in Alabama between four and five thousand

people over sixteen years of age who cannot fully earn their living because of some physical handicap. Since 1920 the State of Alabama through its Department of Education has been helping as many as possible of these people. The United States assists in this work by providing about half the money that is spent. This money can be used only for instruction, transportation, and supplies. When it is necessary for the man or woman to go away from home to be trained, some church or other organization will help by finding board and lodging, clothing, etc. Sometimes it happens that an operation will correct the defect. In many such cases surgeons donate their services, or charge only a small fee. The money for such operations and for hospital expenses is often given by people or by some organization.

This One-Armed Boy Was Trained in Salesmanship. He Sells Typewriters and Adding-Machines

The Department of Education is glad to help crippled people to become self-supporting. It is important to find such people before they have formed the bad habit of begging for their living. Boys and girls in the schools can help very much by telling crippled people whom they know about this service which the State is ready to give them.

Education of the Deaf, Dumb, and Blind. — The State maintains a number of special schools at Talladega for children and young people who are deaf, dumb, or blind. There is a school for the deaf or dumb white children, one for the blind white, and one for the deaf, dumb, or blind negro children. Those who are handicapped in this way cannot very well attend the regular day-schools. To be admitted to one of these special schools the person must be between 7 and 21 years of age, of sound mind, of good character, and free of disease.

THIS YOUNG MAN LOST THE USE OF HIS LEGS THROUGH INFANTILE PARALYSIS. HE WAS TRAINED AS A LINOTYPE OPERATOR AND NOW HOLDS A POSITION IN A NEWSPAPER OFFICE

The object of these schools is to help these children become educated so that they may be happier and more useful. Blind children, for example, are taught to read books and papers that are printed in a special way and to use the typewriter. They are taught also to weave rugs, make baskets, brooms, and mops, tune and repair pianos, and in some cases to become musicians. Some very able blind people have even taken up responsible professional work. In schools for the deaf and dumb, children are taught to read the lips of people or to read and speak by the finger

method. Such children are taught useful trades, and many of them have become doctors, lawyers, architects, publishers, and successful business men and women. No tuition or board is charged the pupils in any of these schools in Alabama.

Care of the Feeble-Minded. — In Alabama as in other States there are children who are born feeble-minded. Such unfortunate children cannot be taught in the regular schools; and if they are permitted to go about freely like other children they may do some harm to themselves or to others. So it is best to keep them in special institutions. Alabama has such an institution at Tuscaloosa. In this school there are special attendants and teachers who teach the children weaving, canning, sewing, printing, carpentry, farm work, and many other kinds of useful service. Sometimes it is found that by an operation or by medical treatment the feeble-minded person can be greatly improved and can be trusted to be with other people. In such a case he is permitted to live with his own family. In other cases it is best for them to stay in the institution as long as they live, and for the State to care for them. This service the State gives, not only to protect the people who are sound and well, but also to protect and help those who are handicapped.

Alabama's Workmen's Compensation Law. — Alabama has a good Workmen's Compensation Law. These laws were discussed on page 78. Forty-two of our States and three of our Territories now have them. The Alabama law,

which was adopted in 1919, protects the women and girls as well as the men and boys who work, except the following classes: those who work in the homes or on the farms; those who work on railroads that do business in other States as well as in Alabama; those who work in mills or mines or factories where fewer than sixteen people are employed; and city or school employees. If any of the employers of these classes of workers wish to come under the law they may do so, except the farmers. The law does not apply to those who work on the farms. If a man is injured so that he cannot do his regular work for more than two weeks, or if he is injured so badly that he cannot work at all, or if he dies as a result of his injuries, he or his family may receive compensation. If the man was injured because of his own carelessness, if he was intoxicated, or if he wilfully broke the safety rules, he may not receive compensation. Or if death or injury is caused by dust or deadly fumes, he may not receive compensation.

The Compensation. — It is not easy to tell in a few words just what the amount of compensation is likely to be. If a man is injured so badly that he cannot return to his work, he may receive the cost of doctor's fees, medicine, and surgical supplies for sixty days. In the first two weeks he would receive no other compensation. After these first two weeks he may receive about half-pay for a period of 300 weeks. If he can return to work but cannot earn as much as he did before, he may receive 50 per cent of the difference in his earnings. If he is permanently disabled so that he cannot work at all, he may receive from

five dollars to fifteen dollars per week for 550 weeks. If a man is killed, his widow and other dependents receive amounts that are fixed according to his earnings at the time of the accident and the number of his dependents. The same rules apply to the women and girls.

The law requires the employer to pay this compensation; he must not deduct any of it from the wages of his employees. Sometimes employers carry compensation or accident insurance; that is, they pay certain amounts to an insurance company according to the number of their employees and their wages. If an accident of any kind occurs, the insurance company pays the medical bills and the compensation. A very serious accident might bankrupt an employer; but by carrying insurance he protects himself as well as those who work for him.

Importance of Safety Rules. — Accidents always mean a serious loss to persons injured even if compensation is paid. All this emphasizes the importance of carefulness on the part of employees. Safety rules are made to protect people so as to reduce the terrible loss that comes from accidents. Some of the larger employers of Alabama have at their own expense employed safety engineers to teach their employees safe methods of doing their work. These men have greatly reduced accidents in the plants where they have been employed. There is a State Mine Engineer who with his assistants examines the conditions of safety in the mines.

But safety engineers and inspectors cannot make everything entirely safe. Every kind of work has many dan-

gers connected with it. Each worker should first of all be careful to observe all the safety rules that may be fixed by law, by the employer, or by his safety engineer. Then even when there is no special rule or law, each should always be careful so as to avoid accidents. SAFETY ALWAYS should be the motto.

Protection of the People's Health. — On page 169 we discussed in a general way what our government does to protect our health. You should learn now some of the ways in which Alabama takes care of the health of her people. It is very important that you should understand why the government makes these laws. Sometimes we think it foolish and unnecessary that we must have our products inspected before we are allowed to sell them in the market or from door to door. Or we may be angry when we are placed under strict quarantine for some contagious disease. But it is by making and enforcing such laws that Alabama and the nation have been able to improve the health of the people. Let us see how this is done.

Quarantine for Contagious Disease. — It is often necessary, in order to prevent contagious diseases from spreading, to quarantine those who are suffering from them. Some diseases, such as diphtheria and scarlet fever, spread very rapidly when those who have them come into contact with other people. So the State Board of Health makes rules for quarantine. These rules tell the conditions under which the people of the family must live during the periods in which the disease is likely to be taken

by others. These periods may be only a few days or they may be several weeks, depending upon the type of disease. Oftentimes it is necessary to quarantine farms. In these cases the cattle may be suffering from some serious disease, and it may be necessary to kill them to protect the health of other cattle and of the people.

Food Inspection. — When you take your next meal, will you be at all afraid to eat for fear that some one has poisoned your food? Why not? Much of the fruit, cereals, meat, and vegetables that you eat came from other people. You are not afriad because you have learned to trust others, and you feel sure that the food is clean. You can trust other people because good food-inspection laws are made and enforced.

The State Board of Health in Alabama watches over the handling and preparation of the food which the people eat. Restaurants, lunch-counters, and all places where food is served are required to be clean, screened, and well lighted; and cooks and waiters must be clean. Similar rules apply to bakeries, meat markets, bottling plants, candy factories, and all other places where food is prepared or sold. In most of the cities the milk supplies are inspected and graded. Milk that is produced under clean conditions and kept cool and sold in sterilized bottles is grade A raw milk. If such milk has been heated to 142 degrees Fahrenheit for thirty minutes and kept clean, it is grade A Pasteurized milk. This is the safest kind of milk to use. Grades B, C, and D indicate poorer quality or less care in handling. The dairyman who sells grade

A milk can be sure of a better market and a better price for his product. General Gorgas, about whom we studied in the preceding chapter, helped us to understand the importance of sanitation and care in the handling of our food.

Besides the work of the State Board of Health, the Division of Food and Drugs of the Department of Agriculture and Industries helps a great deal in food inspection. This division inspects such things as cold drinks, bottled and preserved foods, eggs, etc., and all medicines and drugs. It also inspects the feed sold for cattle. It is because the government takes so much care of your food that you are not afraid of poison when you eat.

Individual Responsibility. — In this chapter we have studied some of the ways in which the government of Alabama cares for the people. But you know that the government is only the people themselves. All these laws, rules, and regulations are made by the people of Alabama in order that they may co-operate better. The best laws and rules are often broken by careless, ignorant, or wilfully lawless people. The government cannot find all these offenders. Every good citizen can and should help in two ways. In the first place, he should be careful himself to do what is right. He should carefully observe the rules of safety. If he has anything to do with the handling of the food of other people, he should be careful to observe the laws and health rules of the State; and if he or some one in his family should be suffering from contagious disease of any kind, he should observe the quarantine rules of the Board of Health. The second way in which the

good citizen can help is by refusing to patronize any dealer or farmer who refuses to obey the law and the rules of the Board of Health. This applies to the girls and boys as well as to the men and women. The best kind of citizens are those who realize their individual responsibility as partners in the government of city, county, State, and nation.

THINGS TO DO AND TALK ABOUT

1. Do you know of some crippled man or woman who has been taught some trade by the State of Alabama? If so, try to find out what he or she did to get the training.

2. Has any one from your community attended one of the special schools at Talladega? Find what is necessary in order to be admitted.

3. Perhaps some one in the class can secure a copy of a book for the blind. These books are usually printed in special raised characters called braille. Discuss the value of such books for blind people.

4. What are some kinds of work that blind people have done in your community?

5. If some member of your family works in a mine or mill or factory, ask him or her for some of the safety rules which they must follow while at work. Discuss in class the value and wisdom of such rules.

6. How do you think that the Workmen's Compensation Law of Alabama helps to reduce the number of accidents?

7. Do the fruit-stands, restaurants, and food stores of your town or city protect the food as required by law?

8. Are there certified sanitary dairies near your school? Do you know of such a dairy? Describe it for the class. Find if possible what is necessary to become certified.

9. What is the quarantine law of Alabama for scarlet fever? for diphtheria? Show how this law protects you even if you are the person who is ill with the disease.

10. Suppose that every citizen in your community were willing to do the right thing and wanted to obey the law, what use would there still be for a government?

CHAPTER IV

WHAT ALABAMA DOES TO EDUCATE HER BOYS AND GIRLS

(See Chapters X, XI, XII, XIII)

Why We Go to School. — In the preceding chapter we studied about some of the special schools which Alabama provides for educating and caring for the children who are handicapped in some way. In this chapter we shall study about the public schools to help you understand what Alabama is doing for you, and to help you determine that you will do much for her. One of the purposes of this book is to help you see just why boys and girls go to school. It costs annually over $14,000,000 for Alabama to have public schools. Does it pay? Yes, many times over, because the schools fit the boys and girls to do their work in the world better, and it helps them to live cleaner, happier, and more useful lives.

Illiteracy in Alabama. — On page 119 we found that illiteracy is inability to read and write in any language. The census of 1920 showed that there were in Alabama 228,565 people over 21 years of age who were illiterate. Probably there were many more who could not read well enough to enjoy books and newspapers, nor write well enough to send letters to their friends. Only three other States have a larger percentage of their people un-

able to read and write than does Alabama. This, as you can see, is not a good record.

Causes of Illiteracy. — Let us study to find the causes and to see how this record can be made better. When we study the census reports we find that three-fourths of the illiterates in Alabama are negroes and one-fourth are white people. These people grew up at a time when the public schools were not so good as they are now; or they came from homes where they were not encouraged to attend school; or they lived in the mountains or in other places where the schools were far away and the roads were bad.

Alabama's schools are much better than they were fifteen or twenty years ago. But there are two causes even to-day that are keeping the record lower than it should be. One of these is the short-term schools. You can easily see that when boys and girls go to school for only a five-month term they cannot learn nearly so much as when they attend for a nine-month term. In more than half the counties of the State the school term is less than six months, and the average for the whole State is only seven months.

The second thing that helps to keep the record low is poor attendance while the school is in session. In 1922 the annual report of the State Superintendent of Education showed that only three-fourths of the children of school age in Alabama were enrolled in the public schools. Of those whose names were on the school-roll less than three-fourths attended school regularly. According to this report the poorest attendance is in the white elementary country

schools. When school is in session only a few months each year, and when many children are absent for a large number of the days when there is school, it is hard to reduce the percentage of illiteracy.

The School Attendance Law. — The school attendance law of Alabama intends that every boy and girl between the ages of 8 and 16 years shall attend some school every day that there is school, unless sickness or some other very good cause prevents attendance. Some classes of children are excused by the law. One class is children who live more than two and a half miles from a school and who are not transported at public expense. Another is children who are legally and regularly employed under the Child Labor Law, which we shall soon study. Another is children who have completed the course of study for elementary schools and are ready for the high school. Such children are not required by law to attend.

But the chief difficulty comes from the many who should attend and do not; and from those who allow any kind of an excuse to keep them from school. Getting an education should be the chief business of children, and parents should not allow anything to keep them from it. You can show yourself a good citizen of Alabama by attending school regularly and working hard while you are there.

Co-operating with the Attendance Officer. — The enforcement of the attendance laws is in charge of attendance officers. Every city must have one or more such officers; and the county, not including the cities, is some-

times divided into a number of attendance districts in each of which there is an attendance officer. Like all public officials, this officer is employed to help the people of his district co-operate. It is his duty to find why children who should be attending school are not there. If he finds that the reason is not a legal reason, he may serve notice on the parent; and if the notice is not heeded, he may prosecute the parent. For failure to obey the law the parent may be fined from $5.00 to $50, and may be sent to jail for a period of thirty days. The best way is to co-operate with the officer by attending regularly.

An Up-to-Date Cotton-Mill in Alabama

Child Labor Law. — Contrast the picture of a cotton-mill on this page with the picture on page 155. What difference do you see? You will not find in Alabama a cotton-mill such as that pictured on the earlier page. Alabama has a good child labor law, and in some cases the employers are doing more for the children than the law requires. The present law was passed in 1919 and was amended in 1923. At the present time Alabama is one of

thirteen States which have child labor laws that meet the standards of the United States Children's Bureau. Let us learn more about this law.

Age and Hours of Employment. — The law does not allow children under 14 years of age to work in any occupation, except agriculture and domestic service, while the public schools are in session. They may not work even before or after school on school-days. This is wise, because boys and girls need their strength for school work and their time for rest and play. A boy or girl between 14 and 16 may go to work instead of school if he or she has first secured an employment certificate. They may then work not more than eight hours per day, and not more than six days per week. They may not begin work before 6 A. M., and must finish before 7 P. M. This is wise, because long hours of steady work and night-work are bad for growing boys and girls.

Employment Certificates. — There are four kinds of certificates for working. 1. Employment certificates are issued to children who are between 14 and 16 and who have finished the fifth grade of school. After September, 1926, this will be changed to read the sixth grade. 2. Vacation certificates are issued to children between 14 and 16 who have not finished the fourth grade. These permit them to work during the summer months only. 3. Special certificates are issued to boys of 12 and over for certain special kinds of work during the vacation months. These we shall study in the next paragraph.

4. Age certificates are issued to boys and girls between 16 and 17 to show that they are old enough to leave school and to work full time. These certificates are issued by the Superintendent or the Principal of the public schools. To secure one it is necessary to furnish certain papers, such as birth certificate, health certificate, etc.

Kinds of Work That Children May Do. — The law aims to protect children from dangerous kinds of work, and work that might be too difficult for them. No child under 16 may work in rolling-mills, mines, or quarries, or about dangerous or unguarded machinery, or in making dangerous chemicals, or in operating automobiles, trucks, or railroad-trains. Boys over 12 may work in the summer in business offices, in stores, in dairies, or as caddies on golf-links. Boys of 12 and over may sell newspapers if they first secure a badge from the Superintendent or Principal. This badge they must wear in plain sight when selling papers. To be entitled to a badge a boy is expected to attend school regularly, and to do passing work. Boys of 10 may secure badges to distribute newspapers in the residence sections of cities. Newsboys may not work before 5 A. M., nor after 8 P. M. Girls may not sell papers until 18 years of age.

The Purpose of the Law. — On page 160 we found three good reasons why child labor laws are made. These are true also of the Alabama law. It was passed to protect you and other boys and girls from working at the time when you should be attending school. Good health, good

morals, education, and training are necessary for useful and happy citizenship; and these the child labor law helps you to gain.

Adult Education. — Before the present excellent child-labor law was passed, many of the children of Alabama left school before they had completed the third or even the second grade. Many of these are now adults and cannot read or write. The Department of Education of the State is trying to teach these adults to read and write by having special schools for them. No person under 16 may attend these schools. They may be held in the morning, afternoon, or at night. They usually last from four to six weeks in the summer, when the weather is good and the people are not busy with their crops. Since the year 1919 more than 25,000 people between the ages of 16 and 91 have attended adult schools in Alabama. Many of them have in these schools learned to write their first letters and to read their first books. They have learned to write checks, to mark ballots, to keep accounts, to make out bills, to figure out lumber and cotton, and to read letters, books, and magazines. These schools are doing a wonderful work for the illiterate adults of Alabama.

Who Pays for the Schools and How? — Earlier in this chapter we said that Alabama spends more than $14,000,000 annually upon her public schools. Where does this money come from? It must all come from the people, and most of it comes by taxes. We discussed taxes on

page 183. In Alabama there are three kinds of school tax. First there is the State tax of three mills. This is fixed by the constitution of the State. Then there is an additional tax in each county of three or four mills. And if the majority of the people in any local school district vote favorably they may add for their district three mills more. This may make from six to ten mills of tax for schools.

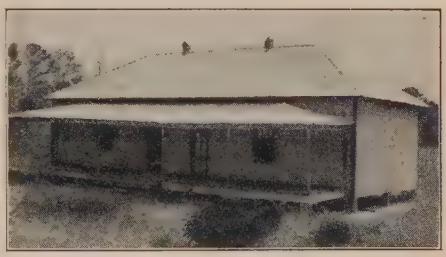
PIKE ROAD TEACHERS' HOME

If you ask your school Superintendent why some school terms are short, he will tell you that there is not enough money to build schoolhouses and to pay teachers salaries. The money for schools comes from the taxes which your fathers and mothers pay, and which you will help to pay when you are older. You can see then how important it is to use this money as wisely as possible by attending regularly and faithfully to your school work.

The national government assists also in education. This it does by paying certain amounts for industrial and agricultural and home-making work in the schools and for training teachers. This aid is intended for the training of skilled workers. The State must also pay an equal amount for this work. Schools supported in this way are called Smith-Hughes schools. There are many schools in Alabama that receive some of this aid.

Sometimes people object to paying taxes. They do not see that they are really investing their money, and that they get it back in other ways. Good schools make better communities and they make better, happier, and more useful boys and girls. Better education will help boys and girls earn more, will reduce poverty, and in this way will bring back more than the money spent upon the schools.

Types of Public Schools. — In Alabama there are many public elementary schools for white children and others for colored children. The State has a fine system of high schools. There is located a county high school in practically every county, and there are at various places over the State ten secondary agricultural high schools. Besides these, the cities and towns have excellent high schools, and there are many consolidated high schools in the rural communities. In many counties, as, for example, Jefferson and Montgomery, children are transported many miles at public expense in order to attend these high schools; and in some counties they are transported to elementary schools as well as high schools. All schools of Alabama are now required to maintain a junior high school organization to include grades 7, 8 and 9.



PISGAH SCHOOLHOUSE

The State maintains five normal schools for training

white teachers at Florence, Jacksonville, Livingston, Troy, and Daphne, and a normal school for colored teachers at Montgomery. The State also maintains the University of Alabama at Tuscaloosa; the Alabama Polytechnic Institute at Auburn; and Alabama College, a col-

Catonia Junior High School

lege for girls, at Montevallo. After finishing high school, boys and girls may go to these institutions to continue their education.

The Agricultural and Mechanical Institute for negroes at Normal, near Huntsville, is maintained largely by the State, and Tuskegee Normal and Industrial Institute for negroes receives $5,000 annually from the State. At both these institutions there are normal training classes for teachers, and they prepare many teachers for the colored schools of the State.

Service for Alabama. — So you can see that Alabama believes in investing in her boys and girls. You do not receive a public education only for what you can do in after-life to get rich or to enjoy the good things of life for

yourself. You are being educated so that you may become a better citizen than you would become if you should be one of the illiterates. If you are educated, you can render better service to Alabama and to the world.

THINGS TO DO AND TALK ABOUT

1. Do you know some one in your community who must have some one else read and write his letters? Did you ever hear him say that he wished he could read?

2. What is the length of your school term? It will be an interesting problem to find how many hours you attend school in a year. What percentage of a year is this? Is your term longer than the average for the State or shorter?

3. What was the percentage of attendance of your school for the last month for which the teacher has a record? What was it for last year? Was it higher or lower last year than the average for the State?

4. What can you do to improve your school record in attendance?

5. Why should the law make it necessary for a boy or girl to secure an employment certificate before allowing him or her to leave school to work?

6. Are there industries in your community that may not employ children under 16? Why do they not employ young children?

7. Has an adult school ever been held in your community? Where and when? Do you know adults who would like to attend such a school now? Find from your Superintendent how to have such a school started.

8. Has your local school district levied a local school tax? How much was it? Ask your father if he would be willing or unwilling to pay more taxes for schools, and ask him to give his reasons.

9. Is there a Smith-Hughes school in your county? If so, find what kind of work it does.

10. Think of some definite thing that you can do for Alabama when you have become an educated man or woman.

CHAPTER V

SHARING IN THE GOVERNMENT OF ALABAMA

(See Chapters XIV, XV, XVII)

How We Vote. — Our government, like other parts of the world's work, is divided into many parts. For these parts the people choose certain citizens to perform the work, and we call those who are chosen the representatives of the people. The method by which they are chosen is called voting. On a certain day, called Election Day, those who are qualified to vote may go to the voting-place of the district between certain hours when the voting-places, or polls, as they are called, are open. Here the officials in charge of the election examine the records to see if the person who desires to vote is qualified. If he is qualified, he receives a sheet of paper upon which are printed the names of those who wish to be elected to the offices that are to be filled. This sheet is called the ballot. The voter takes the ballot into a booth that is much like a telephone-booth, and puts a mark before the name of each person whom he would like to see chosen for a particular office. Then he folds the ballot and returns it to one of the election officials and watches him put it into a ballot-box. At the end of the day the polls are closed, and the officials at all the voting-places count the marks on the ballots. The person who received the largest number of all the votes for each office is elected to fill that office.

In Alabama men and women may vote if they can meet the following tests: They must be twenty-one years of age or over and be citizens of the United States; they must have lived in Alabama for two years and in the county where they desire to vote for one year before the election; they must be able to read and write or else must own some property; and they must have paid their poll-tax. It is the sacred duty of every person who has the right to vote to go to the polls on Election Day and vote for those who are most likely to serve the people best. This is the way in which all the people share in the government. Your education in school will help you not only to meet the tests of a voter as set by the law, but also to vote intelligently.

Courts of Justice. — The people of Alabama, like the people of the other States and of the nation, make laws through their representatives in the legislature to regulate their relations. They have established courts of justice to enforce these laws. If persons disagree as to the meaning of the law or commit serious crimes, it is the business of the courts to settle their disputes and to punish those who violate the law. These courts are controlled by the people and do justice in the name of the people. In every county there are several justices of the peace. A justice of the peace may give a preliminary hearing in any case, and if the matter is not a serious one he may decide it and impose a fine or send the guilty person to jail. If the matter is serious, the justice must pass it along to the higher court. There is a Probate Court in each county. Here the probate judge presides. He may decide cases that are not

serious enough to send a person to the State penitentiary. If the case is a serious one, the probate judge must pass it up to the Circuit Courts. One county, or two or three counties grouped together, may form a circuit, and the judge who presides in this court holds a session of the court in each county of the circuit twice a year. There are two State courts, the Court of Appeals and the Supreme Court.

County Court-House, Tuscaloosa, Alabama

These courts hear cases referred to them from the lower courts when one or the other of the parties is not satisfied with the decision of the lower court. The judges of the Probate and Circuit Courts hold special sessions called Juvenile Courts to hear cases against boys and girls under 16 years of age. These special sessions of the courts are held to try to save boys and girls from becoming criminals. In the larger cities there are special Juvenile Courts with a special judge. In connection with each Juvenile Court

there is a probation officer who follows up the work of boys and girls who may be brought before the court and helps them to do what is right.

The justices and judges are elected by the people for definite terms. It is important that honest and intelligent men shall be chosen for these responsible positions, so that the people of the State may be sure to have justice when the courts are asked to decide between them.

How the People Serve on Juries. — Our laws provide that even the judges cannot decide many kinds of cases; they must be decided by juries. A jury consists usually of twelve men chosen from among the citizens of the county where the trial is held. While the case is being heard, these men sit together in the room and listen carefully to the evidence. It is the duty of the judge to see that the trial is conducted fairly, and to explain and interpret the law for the jury. The jury must then weigh the evidence, decide the facts in the case, and say which side they believe to be right.

Jury service is not pleasant, but it is a duty which the citizen owes to his fellow citizens. This is another way by which we share in the government and help to uphold our laws. For hundreds of years English-speaking people have considered trial by jury as one of their sacred rights. Some day we ourselves may have an important case before the court, and shall wish a jury of our fellow citizens to help us to get justice. Each of us who is qualified for jury duty should be willing to help others get justice.

Helping to Build and Care for Good Roads. — One of the great needs of Alabama to-day is good roads, and the people must co-operate in building them and in keeping them in good condition. You will readily see how important it is to have good roads if you will recall that thousands of tons of products must be carried over them every year from the farms and other places of production to the railroads and rivers. A simple illustration will help you understand how good roads help the farmer. Suppose two farmers live the same distance from the cotton market, but that one lives along a bad road and the other along a good road. The first farmer can haul perhaps only one bale of cotton at a time, while the other can haul four or five. You can see how much better it is for the man who lives along the good road. Besides this, the value of farm lands always is increased when the roads that lead to them are improved.

A Typical Gravel Road in Alabama

Alabama has now almost 10,000 miles of improved roads, and the total is increasing every year. Each county is expected to take care of its own roads. In some counties every citizen between the ages of 18 and 45, except those who live in towns and cities, is expected to work on the

roads for about ten days each year, or pay a certain sum of money for the care of the roads. Some counties have borrowed large sums of money by issuing road bonds in order to build good roads, and they lay a tax upon the people in order to pay for these bonds when they become due.

But there are rich counties and there are poor counties. In some cases the important highways pass through the poor counties, and they are not able to improve them. In these cases the State Highway Department helps build and care for the roads. The money for this comes from the citizens of the whole State, because they all get benefit from these important highways. The national government also helps Alabama in building and caring for the important highways, and in this way the citizens of the entire nation assist. The Jackson and Bankhead highways are two important national highways that pass through the State.

Protecting Public Property. — The roads are a form of public property, and the citizens are expected to help in caring for them. This is true of all public property. The government must build and maintain many buildings for carrying on its work. On page 5 of this supplement is a picture of the beautiful State Capitol at Montgomery. It cost a great deal of money to construct and furnish this building, and it costs hundreds of dollars every year to take care of it. There are many court-houses, jails, poor-houses, city and town halls, bridges, parks, libraries, and public schools. The money for the erection and care of

all these must be paid by the people of the State in the form of taxes.

Boys and girls should make up their minds that they will always be careful of public property. They should especially be careful of school property, such as the schoolhouse, grounds, and furniture. One school in Dallas

Junior High School, Chisholm, Alabama. Not a Window was Broken in the School During Vacation

County had the fine record recently of not having had a single window in the school broken during the vacation. As we found on page 183, every public building is partly the property of every citizen of the State. The cost of replacing property damaged by careless and thoughtless people is every year a large item, and must be paid for by the hard work of the people.

Fire Prevention. — The citizen can help the government also by doing all he can to prevent fire. The loss of property by fire in Alabama in 1923 was $8,584,864. Some people think that this loss is not serious if there was fire

insurance. But you should understand that insurance does not replace the property that was burned; it is just a way by which the people co-operate to share the loss with the person who owned the property. When a person takes out insurance on his property, he pays a premium. It is the premiums of all the people who are insured in a par-

THE FIRE DEPARTMENT AT MONTGOMERY, ALABAMA

ticular company that pay the expenses of the company and the losses when property is destroyed. The bigger the losses, the higher the premiums which the people must pay.

It is always best to prevent the loss of property by preventing fires wherever possible. Most fires are caused by careless handling of matches or oil. Sometimes oily rags are left where the air cannot get to them, and they burst into flame from the chemical action of the oil. In Alabama in 1923 over 3,600 fires were caused by sparks falling on roofs. Great quantities of fine timber have been destroyed by forest-fires, and millions of young trees that

would have grown into good timber trees have been destroyed. Many of these fires have been started through the carelessness of people in the forests. The fire loss in Alabama can be reduced very much by greater care on the part of the people.

Safeguarding Life and Health. — The loss of life is more serious than the loss of property. The following list shows the causes of death in Alabama in 1923:

	WHITE	BLACK
Burning buildings	11	7
Other burns	108	128
Auto accidents	114	43
Other accidents	552	413
Murder	227	370
Suicide	74	17
Diseases	12,603	10,905
Causes not given (probably disease)	308	1,037
	13,994	12,918

In that year 254 people lost their lives by fire alone. More than 1,100 others died in other accidents, and very many more died from disease. The sad part of all these deaths is that very many could have been prevented. The Department of Health in Alabama is doing much to reduce the number of deaths in the State by teaching the people better methods of sanitation and more care in the handling of food. Lessons in fire prevention and in first aid are also helping. Better-baby weeks are held from time to time by the Department of Health to teach young mothers how to make and keep their babies healthy. In the schools, the health of the children is being safeguarded

through courses in physical education, better ventilation, and more sanitary methods, such as the use of individual drinking-cups.

Obeying the Laws. — In all these ways the citizen can share in the government of Alabama and in the upbuilding of the State. It is important, also, to obey the laws that are passed; because, as we have seen, these laws are what the representatives of a majority of the people have agreed are the best for all the people. Boys and girls who are good citizens will certainly not buy tobacco, whiskey, or other alcoholic liquors or harmful drugs, because the laws of the State and of the nation forbid it. The law forbids these things because it is known that they will destroy the strength and happiness of our people. Boys and girls will want to obey the school attendance law of the State as well as the child labor law, because they will understand that these laws are made for their welfare. And they will gladly obey other laws that are made to help the people of the State co-operate better, such as the game and fish laws, the health laws about spitting, quarantine against contagious diseases, vaccination, care in the handling of food, traffic regulations, and safety laws. We have not room in this book to tell you about all these laws, but as a good citizen you will want to share in the government of your State by governing yourself through obedience to the law. By obeying the laws of the State and helping her to do her part in the world's work you can then truthfully sing the song which every boy and girl in the State should know, the song of Alabama.

ALABAMA

BY MISS JULIA STRUDWICK TUTWEILER

Alabama, Alabama,
We will aye be true to thee!
From thy southern shore, where groweth
By the sea thine orange-tree,
To thy northern vale, where floweth,
Deep and blue, thy Tennessee.
Alabama, Alabama,
We will aye be true to thee!

From thy prairies, broad and fertile,
Where thy snow-white cotton shines;
To the hills, where coal and iron
Hide in thy exhaustless mines;
Honest farmers, strong-armed workmen,
Merchants or whate'er we be,
Alabama, Alabama,
We will aye be true to thee!

Brave thy men and true thy women;
Better this than corn and wine;
Keep us worthy, God in Heaven,
Of this goodly land of Thine.
Hearts are open as our doorways,
Liberal hands and spirits free;
Alabama, Alabama,
We will aye be true to thee!

Little, little can I give thee,
Alabama, mother mine!
All that little — heart, brain, spirit —
All I have and am are thine.
Take, O take the gift and giver,
Take and serve thyself with me;
Alabama, Alabama,
We will aye be true to thee!

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Contract Price, 96 c.
Exchange Price, 80 c.

The price fixed herein is fixed by State contract and deviations therefrom shall be reported to your County Superintendent of Education or to the State Superintendent of Education.